BULLETIN

COLUMBIA THEOLOGICAL SEMINARY

CATALOGUE 1944-1945
ANNOUNCEMENTS . 1945-1946

PUBLISHED QUARTERLY

DECATUR, GEORGIA

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Volume XXXVII MARCH, 1945 No. 4

Strategically Located

In the Heart of the Church

COLUMBIA THEOLOGICAL SEMINARY

DECATUR, GEORGIA

Founded 1828

On the accredited list of the American Association of Theological Schools

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CATALOGUE

and

ANNOUNCEMENTS

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Owned and controlled by the Synods of Alabama, Florida, Georgia, Mississippi and South Carolina

SERVING THE SOUTHEAST

Campbell Hall

CALENDAR

Spring Quarter, 1945

Tuesday, March 6—Beginning of Quarter.

March 5–16—Minister's Institute.

March 5–10—Smyth Lectures delivered by Dr. C. Darby Fulton, Executive Secretary of Foreign Missions, Presbyetrian Church, United States. Subject: "Missions in the World Conflict."

May 15–19—Examinations.

Friday, May 18—Annual Meeting of Board of Directors.

May 20–21—Commencement.

Sunday, May 20

11:00 A.M.—Baccalaureate Sermon delivered at Decatur Presbyterian Church by Rev. Joseph M. Garrison, Director of Joint Committee on Student Work, Presbyterian Church, United States.

8:00 P.M.—Sermon before Student Society of Missionary Inquiry delivered at Oakhurst Presbyterian Church by Rev. Wm. G. Neville, D.D., Garanhuns, Brazil.

Monday, May 21

1:00 P.M.—Alumni Luncheon and Business Meeting.

3:30 P.M.—Alumni-Senior Soft Ball Game.

8:00 P.M.—Graduation Exercises in Seminary Chapel. Address to Graduating Class by Rev. Wallace M. Alston, D.D., LL.D., Pastor of Druid Hills Presbyterian Church, Atlanta, Ga. Conferring of Degrees. Announcement of Awards and Distinctions.

SUMMER SESSION

Thursday, June 7—Opening of Summer Session.

Saturday, July 14—First Half-Term Ends.

Tuesday, July 17—Second Half-Term Begins.

Wednesday, August 22—End of Summer Session.

REGULAR SESSION 1945-46

Fall Quarter

Tuesday, September 11—Registration for Classes.

8:00 P.M.—Opening Exercises in Seminary Chapel. Address by Dr. S. A. Cartledge, Professor of New Testament Language, Literature, and Exegesis.

November 20–24—Examinations.

Winter Quarter

Tuesday, November 27—Class Work Resumed.

Thursday, December 20, 12:00 P.M.—Christmas Holidays Begin.

Thursday, January 3, 8:15 A.M.—End of Christmas Holidays.

February 19–23—Examinations.

Spring Quarter

Tuesday, February 27—Regular Classes Resumed.

April 22–27—Minister's Institute. Smyth Lectures delivered by Rev. Harris E. Kirk, D.D., LL.D., Baltimore, Md.

May 14–18—Examinations.

May 19–20—Commencement.

Calendar 1945

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Instructor in New Testament Greek

The Smyth Lecturer for 1945–46
Will Be
The Rev. Harris E. Kirk, D.D., LL.D.

SUBJECT:

"The Minister: Awakener of Minds"

THE SEMINARY

Historic Columbia

On December 15, 1828, the Synod of South Carolina and Georgia, representing Presbyterianism from North Carolina to the Mississippi, inaugurated this institution by electing Rev. Thomas Goulding, D.D., as its first professor. For two years Dr. Goulding conducted the work, chiefly propaedeutic, in the Presbyterian manse at Lexington, Georgia.

In 1830 the seminary was removed to Columbia, South Carolina, and the faculty complemented by the election of Dr. George Howe and Dr. Aaron W. Leland. Located in the center of South Carolina's capital, the Columbia campus was most attractive. The old chapel there was particularly interesting by reason of its history as well as its origin. Used originally as the carriage house of a Southern gentleman, this little building was later dedicated to a sacred purpose and came in a peculiar way to symbolize the sanctity which was there so eloquently inculcated. It is remembered as the place where Woodrow Wilson was "reborn for eternity" and where the Southern Presbyterian Book of Church Order was written. There also the first classes of Winthrop College were held, and in 1936 the Board of Directors of the seminary presented the building to that institution, now located in Rock Hill, South Carolina, upon the condition that a tablet be placed upon its walls setting forth the most significant facts in connection with its past. Re-erected upon the campus of that college the little building stands now as a link with the past of both institutions and as a reminder of spiritual truth for the thousands who visit it each year.

While located in the city whose name she bears, Columbia Seminary numbered among her faculty and alumni many distinguished leaders of thought and life in the Southern Presbyterian Church. Indeed, the great distinctive principles of our denomination were largely coined and minted there. Any mention of our polity immediately recalls the name of James Henley Thornwell; any consideration of the principle of the spirituality of the Church brings up the shade of Benjamin M. Palmer; while the missionary idealism and enterprise of our Church have been incarnated in John Leighton Wilson of Columbia's Society of Missionary Inquiry. As a tribute to the greatness of these and of others who have been likewise connected with its past, the institution treasures the verdict of the late Dr. S. M. Tenney, first Curator of the Historical Foundation of our General Assembly, expressed to the author of a historical survey written at the end of its first century: "The fruit of your study, well substantiated, is that Columbia Seminary has influenced the life of the Southern Presbyterian Church far more than any other institution, and that is saying much, and yet not so much as the facts you bring forward say."

Early in the Twentieth Century a strong conviction developed in the Columbia territory that a re-location of the institution was necessary.

At the time of the location in Columbia that city was near the center of the Presbyterian population of the Southeast. The development of the Gulf States and the shifting of the center of our constituency made necessary the removal of the seminary farther to the West in order to accomplish the original purpose for which the institution was founded, namely: "To light up another sun which shall throw farther West the light of the Gospel."

In the fall of 1924 the controlling Synods of Alabama, Florida, Georgia, and South Carolina, on recommendation of the Board of Directors, decided to remove the seminary to Atlanta. Immediately following this decision the Synod of Mississippi accepted the invitation of her sister synods to unite in the ownership and control of the seminary.

Atlanta Presbyterians provided a fifty-seven-acre campus upon the hills of Decatur. During the presidency of Dr. R. T. Gillespie two theological buildings, unsurpassed in the Presbyterian world, and four faculty homes, were erected. An additional faculty home has since been added to that number.

In 1928, the Centennial of the founding of the seminary was celebrated during commencement week, with the gracious participation of the General Assembly then meeting in Atlanta.

The wisdom of re-locating the seminary in Atlanta has been indicated not only by the success with which the removal was accomplished but also by the enlarged service which the institution has already been enabled to render for its constituent synods. The outlook for the future development of the seminary, and for the further enlargement of its program to meet the ever-increasing need of the Church, is most encouraging.

The spirit of the old Columbia is being written into the life of the new. In the light of modern scholarship the students of today are gaining clear intellectual apprehensions of the great truths of the fathers. The romance of Columbia's yesterdays presages the reality of her tomorrows.

Instruction

Columbia Seminary has always sought to maintain the highest standards of scholarship, and in recent years has kept pace with the practice of the best institutions of learning outside the theological world by encouraging all full professors to earn a doctor's degree, or a graduate degree of similar standing from some recognized university. Thus, while conservative in theological outlook, this institution is progressive in method and emphasizes the necessity for a broad acquaintance with all fields of modern learning. Each member of the faculty is thoroughly prepared in the field of his particular instruction and is well equipped to lead his students in their studies and to assist

them in evaluating the material under consideration. It is our belief that the modern minister has a positive duty to be thoroughly conversant with modern scholarship and with all present trends in theological thought, in order that he may meet the problems of his people. Hence it is our effort to encourage a broad general reading while, at the same time, laying a firm foundation for the student in a thorough acquaintance with the revealed truth of God's Word and with the historic standards of our Church.

A real emphasis is placed upon genuine scholarship, for scholarship is the invaluable tool of the minister. The fact is recognized, however, that it is only a tool, and that unless it is dominated by the spirit of Christ it is worthless. All instruction at Columbia, therefore, seeks constantly to emphasize the practical, spiritual, and devotional values of the material which is studied.

Accreditation

Columbia Seminary is a member of the American Association of Theological Schools and its work is fully accredited by that organization. This approval of its work assures graduates of the seminary of full academic recognition for courses completed in its classrooms. The Association makes no attempt to dictate the theological views of its members but is concerned only with the maintenance and improvement of their educational standards.

Grounds and Buildings

The physical equipment of Columbia Seminary in Decatur is in all respects adequate for the needs of a modern theological institution. The buildings are constructed of red brick faced with gray limestone, and their architecture, based upon the graceful lines of the academic Gothic, is beautiful and impressive. Campbell Hall, the administration building, contains the classrooms, the library, the chapel, the dining hall and kitchen, social rooms, and offices of administration. In the entrance hallway of this building, which was erected through the generosity of the late Mr. J. B. Campbell of Atlanta in memory of his mother, is a bronze memorial on which is inscribed this inspiring and appropriate legend:

CAMPBELL HALL
Erected in Loving Tribute to
A Devoted Consecrated Christian Mother
VIRGINIA ORME CAMPBELL
"There Is No Higher Calling on Earth
Than That of the Christian Ministry"

The dormitory is divided into four sections, two of which bear the names of the seminary's former dormitories in Columbia, Simons and Law Halls. Each room has hot and cold running water, and there are showers on each floor of each section. All windows in the dormitory are screened. Rooms are furnished with single beds, mattresses and pillows, study tables and book shelves. Students are required to bring their own sheets, bed covers, pillow cases, and towels. The whole plant is heated by steam. Five homes for faculty members have been built on the campus, and several other members of the faculty have apartments in the dormitory. All the buildings are beautiful and substantial, and everything that might lend to their comfort and efficiency has been included.

The campus, consisting of some fifty-seven acres of rolling woodland, is of unusual natural beauty, and allows ample room for future expansion. Members of the student body have opened a number of inviting pathways through the wooded section of the campus, and these furnish opportunity for exercise through walking at all seasons of the year.

DIRECTIONS FOR REACHING THE SEMINARY

The campus of the seminary is located in the southeast section of Decatur, Georgia, about one-half mile from the street car line. Students coming by train over roads other than the Georgia Railroad will ordinarily save time by taking the street car to Decatur after arriving at an Atlanta station. For purposes of convenience, however, they are advised in all instances to purchase rail tickets from the point at which they entrain to Decatur in order that baggage may be checked through to the local station.

Upon arriving at the station in Atlanta, students may telephone to the seminary to receive instructions how to reach the seminary, or they may ask the clerk at either the Information or the Traveler's Aid desk, how to reach the North Decatur street car. Trunk checks should be brought to the seminary, where arrangements will be made for transfer of trunks and other baggage.

From all stations it is better to take the North Decatur car line. In reaching this line it will be necessary to transfer once, except from the Union Station, where the car passes within a short distance.

Upon arrival in Decatur leave the street car at the end of the route in front of the DeKalb County Court House. Taxicab service at reasonable rates is easily available from this point to the seminary. In case of confusion or of difficulty in carrying out these directions, call the seminary from some nearby telephone and, if possible, a car will be dispatched from this point.

Students who travel by bus may buy their tickets to Decatur, where they will alight near the center of the city and should proceed

in accordance with the directions given above for those arriving by street car.

Cultural Advantages

As a center of transportation and commerce with a population of approximately 500,000, Greater Atlanta offers many advantages in a social and cultural way. Thus, in addition to the facilities available through its schools, it provides a multitude of worth-while opportunities for the enrichment of the mental and spiritual life. Atlanta has long been famous as perhaps the outstanding musical center of the South, but it also draws visitors of distinction in practically every field of human activity. Throughout the year students have opportunities to hear preachers, educators, scholars, and political leaders of national or worldwide fame, and to the individual who uses these opportunities wisely, they constitute a liberal education in themselves.

A Greater University Center

The presence in Atlanta of numerous outstanding educational institutions has awakened in its leaders the idea of a great cooperative development in education. Plans have now definitely taken shape for the erection of a great university system, modeled after the plan successfully followed in Toronto, Canada, in which the University System of Georgia, Emory University, The Georgia Institute of Technology, Agnes Scott College, The High Museum of Art, and Columbia Theological Seminary are cooperating units under this arrangement. Each school maintains its absolute independence and its own distinctive standards, but each has full access to the library and faculty resources of the others. This plan has been approved by the General Education Board of New York, which has already made generous appropriations for the establishment of a union card catalogue of the various libraries represented. Workers have been engaged upon the task of preparing this catalogue for the past four years and when it is completed a student or professor in any of the cooperating institutions will be able to locate and have access to any volume contained in any individual library. An agreement has been reached between the faculties of Columbia Seminary and of the Candler School of Theology in Emory University that students of either institution may, with the consent of their professors, be admitted to courses taught in the other. In certain cases this arrangement may be of benefit to undergraduate students in these schools, but it should be of particular value to those who are taking work toward advanced degrees. When the entire program becomes operative it will make Atlanta one of the greatest educational centers in America and will afford students in the seminary opportunities for graduate work which can ordinarily be found only in a great university.

Opportunities For Observing Religious Work

The City of Atlanta, with its Presbyterian Church membership of more than 15,000 and with its enrollment of 10,475 in Presbyterian Sunday Schools, furnishes to the students various opportunities for engaging in active religious work. Within the metropolitan area every type of church and every form of Christian activity is found. This gives opportunity to study the work of typical churches, both of our own and other denominations.

In the outlying agricultural district, and in the villages and towns which lie within easy reach of the seminary, the students have opportunity to study, under most favorable conditions, church work in the rural and small town communities. This ideal location furnishes exceptional advantages of a clinical nature for the thorough preparation of ministers equipped for every task which the Church faces. The opportunities thus afforded for studying methods of church work at first-hand are of especial value to classes in Pastoral Theology, in Homiletics, and in Religious Education, and greatly strengthen the quality of the work offered in these departments. A description of the observation work required in these classes will be found in the brief prospectus of courses published elsewhere in this catalogue.

COLUMBIA'S TERRITORY

Statistics of the Church in Columbia's territory tell a graphic story. When the seminary was founded it took both South Carolina and Georgia to form one synod and that, at its best, was not large in membership. It contained five presbyteries, two in Georgia and three in South Carolina, and these consisted of 128 churches with 8,560 communicants served by 73 ministers and 11 licentiates. The territory of Columbia Seminary now contains five synods, which cover an area stretching from the Atlantic Ocean to the Mississippi River, and from the North Carolina-Tennessee line to Key West. Greater Atlanta, the home of the seminary, is in the center not only of this territory but of the entire South.

This area contains 247,785 square miles with a population of over ten million persons. Our Church in this territory reports 1,124 churches, 162,469 members, and 721 ordained ministers and licentiates. Great as is the progress which has been made, however, the Southeast continues to be one of the greatest home mission areas of America, and Presbyterianism has not done its proportionate share toward the evangelization of this territory. There is genuine need for a strong theological seminary located in the heart of this section to send out well trained and warm-hearted young ministers into the development of the synods and the extension of their work.

Strategically located as it is, Columbia Seminary possesses a unique opportunity for service. It deserves the loyalty and the support of

students and of financial benefactors not only by reason of its educational importance, but because it is one of the great Home Mission agencies of the Church.

TERMS OF ADMISSION AND GRADUATION

Every student seeking admission to the seminary must present the following credentials:

1. A letter from competent officials in his church stating that he is in full communion with the Church, and that on the basis both of Christian character and of natural gifts he is recommended for admission as a student of theology. Under ordinary circumstances each Presbyterian student applying for admission is expected to present a statement from his presbytery authorizing him to enter this seminary.

2. A transcript of his record at the last institution attended furnishing evidence of the fact that he has completed a regular course of study and has received an approved degree. If he has not completed such a course the student will only be admitted upon the special request of his presbytery, or of a similar church court in other denominations, with recommendation that he be received as an extraordinary case. In such cases the student will be expected to furnish evidence that he has received adequate training in subjects fundamental to the studies of the seminary or he may be required to stand an entrance examination given by the faculty. It is becoming increasingly difficult for men who have not had full college training to find a place in the ministry, and Columbia Seminary definitely discourages such men from seeking admission unless it be under most exceptional circumstances.

If the applicant for admission is an ordained minister, he must present a letter from the ecclesiastical body to which he belongs stating that he is in good and regular standing, and must meet the necessary academic requirements.

College Preparation

The academic degree offered upon entrance to the seminary should represent four years of collegiate work. Other degrees than that of Bachelor of Arts, showing the completion of an adequate collegiate course, will be accepted as satisfying the academic requirements for admission to the seminary; but the classical course of study leading to the degree of Bachelor of Arts is the normal course of preparation for the seminary.

In order to further the program of cooperation between colleges of agriculture and theological seminaries which has recently been developed, this institution will accept graduates of four-year colleges of agriculture as candidates for its degree.

There is scarcely any branch of learning which is not of very great

value to the student for the ministry. Adequate time should be given to Latin, Greek, Philosophy, Bible History, Ancient and Modern History, the English Language, English Literature, Education, and Psychology. It is also highly important that the student should have the broadest possible acquaintance with the facts of modern science.

It is desirable that all students of the seminary shall have completed the proposed minimum pre-seminary curriculum which is printed on page 43 of this catalogue. Those who lack basic courses in English, History, the Natural Sciences, Philosophy, and the Social Sciences will be required to do supplementary work in these fields under the guidance of faculty members.

Instruction in the New Testament Department presupposes knowledge of Greek. A student applying for admission should be able to translate a passage of simple Attic prose and should have a fair knowledge of the grammatical forms and syntax of the Greek language. Students found to be inadequately prepared in this subject are offered special courses in Elementary Greek during the first year in seminary, and do not begin the regular courses in the Greek Testament until the Middle Year.

Navy V–12 Unit

Columbia Theological Seminary is one of the institutions participating in the Navy V–12 Theological Training Program. As the only seminary of the Presbyterian Church, U. S., included in the program, it is in a position to be of particular service to candidates for the ministry of this church who have been accepted by the Navy but also welcomes candidates of other churches who wish to take their training here. Students for the ministry who are engaged in pre-theological courses under the V–12 Program may apply to the seminary for admission and, when this is granted, they may request the Navy to assign them to Columbia Seminary for their theological work. Such requests will uniformly be granted when approved by the institution. V–12 students are required to pursue an accelerated program of study involving attendance at the seminary throughout summer sessions as well as the regular school year, and will be graduated at the end of two calendar years.

Students From Other Seminaries

A student coming from another seminary of recognized standing will be received **ad eundem gradum** on his presentation of a letter from that seminary certifying to his good standing, and regularly dismissing him to this seminary. He must also comply with the terms of admission set forth above, and if a candidate for the degree of Bachelor of Divinity, he must satisfy the requirements of this seminary with reference to knowledge of the original languages of Scripture.

Theological Degrees

The standard degree of the seminary is that of Bachelor of Divinity (B.D.). Any student who completes in a satisfactory manner all of the courses of study required in the seminary, and who has presented to the faculty a diploma of graduation from a recognized college or university, will receive a diploma from this seminary certifying that he has earned this degree.

The revised Form of Government authorizes the faculty to grant the degree of Master of Theology (Th.M.) for not less than one year's additional resident study; and the degree of Doctor of Theology (Th.D.) for not less than two years' additional resident work. The latter of these degrees is not offered at the present time, however, and it will be the policy of the institution not to offer it until such time as an enlargement of the seminary's teaching and library staff makes possible a greater emphasis on advanced research work. Studies leading to the degree of Th.M. are now available for properly qualified students, however, and the requirements for this degree are stated elsewhere in the catalogue.

Pledge

In addition to meeting the foregoing qualifications for admission to the seminary, the Board of Directors requires each student to subscribe to the following declaration:

"Deeply impressed with a sense of the importance of improving in knowledge, prudence and piety, in my preparation for the Gospel ministry, I solemnly promise, in a reliance on divine grace, that I will faithfully and diligently attend on all the instructions of this seminary, and that I will conscientiously and vigilantly observe all the rules and regulations specified in the plan for its instruction and government, so far as the same relates to the students; and that I will obey all the lawful requisitions, and readily yield to all the wholesome admonitions of the professors and directors of the seminary while I shall continue a member of it."

Reports to Presbyteries

The seminary regularly reports to the proper authorities in the presbytery the results of each term of work as indicated by the student's attendance, punctuality, deportment, diligence, and scholastic standing.

A student who fails to complete satisfactorily all of his academic work, or otherwise prove himself a worthy candidate, will not be eligible for scholarship aid during the following quarter unless special providential circumstances lead the faculty to make an exception in his case.

Theological Internships

Columbia Seminary has pioneered for the Presbyterian Church in providing opportunity for certain of its students to take a year of clinical training under the oversight of older and more experienced ministers. This year is ordinarily to be taken between the Middle and Senior years at the seminary in order that the student in his last year of academic work may devote himself especially to problems which he has discovered during his period of practical training. The faculty of the seminary maintains close contact with the student and with the minister under whom he serves during the clinical year and is always prepared to offer its assistance and advice. Any student may apply for appointment to such an internship, but the decision of the faculty will be made in the light of its judgment as to the best interests of the individual concerned. No student is required to take this fourth year of training contrary to his own wishes and none is permitted to do so without permission of his presbytery. In all instances the church with which the student serves will provide room, board, and $50.00 per month for a period of twelve months extending from September 1st to September 1st. The plan has evoked highly favorable comment throughout the Church as constituting a real forward step in theological education, but has been suspended for the duration of hostilities.

Expenses

The Presbyterian Church has always provided generously for the education of its ministerial students and charges made by the seminaries have never represented even the approximate cost of a theological education. At the present time the policy of all seminaries in the Presbyterian Church, U. S., is to fix their fees upon the same general level, which has been set in such a way as to place the opportunity for theological training within the grasp of any qualified candidate. At the same time the very reasonable charges made afford the student an opportunity to share with the Church in meeting the expense of his theological education. Fees for the school session of 1945–46 have been fixed as follows:

Registration and Maintenance	$ 75.00
Room Rent	87.00
Board	216.00
Student Activities	4.50
Total	$382.50

The fee for registration and maintenance will be due in three installments of $25.00, payable at the beginning of each quarter. The student activities fee is to be paid at the beginning of the school year.

Charges for room and board are made at the end of each quarter. No student will be granted a degree by the seminary until he has satisfied all financial obligations incurred during his residence here.

The charges made for graduate students will be the same as for other members of the student body.

A diploma fee of $5.00 is to be paid in advance of commencement by each student receiving a degree from the seminary.

A limited number of rooms for married students are available in a section of the dormitory reserved for that purpose. These are designed especially to meet the need of students who have married before deciding to study for the ministry. The seminary cannot commit itself in advance to provide rooms for students who marry during their course of study at the institution. In the case of the wives of married students occupying rooms in the dormitory no additional room rent will be required, but a maintenance fee of $10.00 a year will be charged. Board in the seminary refectory will also be available to them at the regular rate charged for students.

Each student is expected to care for his own room in the dormitory, but janitor service is provided for all other parts of the buildings.

The boarding department is efficiently administered by Mrs. J. Holmes Smith as dietitian and hostess, assisted by a competent and faithful group of servants. As the refectory is operated upon a non-profit-making basis, the charge made represents the actual cost to the seminary of providing this service, so far as it is possible to estimate the cost in the light of past experience. An attempt is made to make the meals as wholesome and as well balanced as possible rather than as cheap as possible, and the regular fare will compare favorably with that at any similar institution.

Textbooks.—All required books are available at our book store at reduced prices, but there are also frequent opportunities for students to economize by purchasing second-hand copies. The cost of textbooks will usually amount to approximately $30.00 per year.

Incidental Expenses.—The student's incidental expenses will naturally be determined in large measure by the temperament and disposition of the individual concerned. A careful student will be able to hold this incidental expense to a surprisingly small amount.

Laundry and pressing have been handled through special arrangement made by the seminary with an Atlanta firm and the average cost of these per student runs from $3.50 to $4.00 a month. Other expenses are limited almost entirely to such items as clothing, transportation, and amusements.

Financial Aid

Loans to Candidates.—The General Assembly's Committee of Christian Education and Ministerial Relief, Louisville, Kentucky, provides a loan each year for deserving students who are properly recommended by their presbyteries. This loan is to be repaid under conditions prescribed by the General Assembly. In recent years the Committee has fixed the ordinary amount of this loan at $60.00, though this amount may be altered in the light of changing conditions. **Application for the loan should be made through the chairman of the Committee of Christian Education in the presbytery.** The seminary will be glad to furnish information and to render assistance in the matter.

The payment of the student's loan is usually made in two installments. The first installment is received in October; the second in March.

In cases of special need loans may also be secured through the seminary.

Scholarships.—In addition to the loans described above there are a number of scholarships available for students who are unable to meet their expenses without further financial assistance. These scholarships are regarded not as gifts but as an investment made by the Church in the training of its ministry. The amount granted to any student is to be determined in the light of his other resources and of the quality of work which he has done. Scholarships cannot be awarded to those whose grades do not measure up to requirements. Application for this aid is to be made to the president of the seminary on forms which will be supplied upon request.

All scholarships will be payable in regular installments throughout the year according to a schedule which will be set by the business office of the seminary.

In addition to meeting the requirements stated above the student who receives a scholarship must:

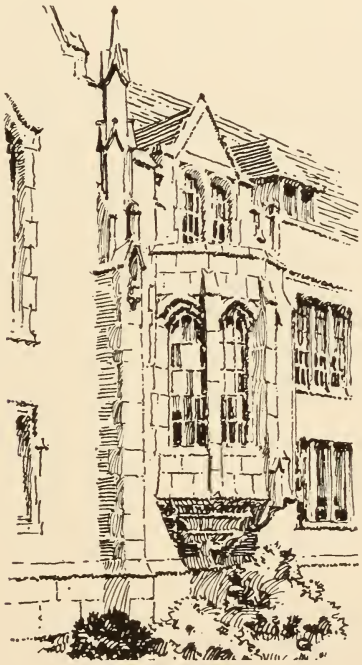
1. Have exhausted his own resources and have exercised the opportunity to borrow from the Assembly's Executive Committee of Christian Education;

2. Present with his application a written statement from the Chairman of Christian Education in his presbytery recommending that the scholarship be granted.

Under regulations of the institution all students receiving scholarship aid are ordinarily expected to render a reasonable amount of service to the seminary in return, and student help is used in the library, in the dining room, and on the grounds. The work done is of substantial assistance to the seminary, and the students are enabled to enjoy a feeling of greater independence and self-respect through the fact that they are rendering some service in return for the aid received.

A student who marries during the period of his preparation for the ministry will not ordinarily be eligible to receive scholarship aid thereafter, nor can scholarship aid be granted to ordained ministers who may enroll for special or graduate work.

Self Help.—The location of the seminary and the nature of its schedule make it very difficult for its students to earn money by secular work done during the school term. A number of positions in playground and boys' club work are available annually through the Decatur Recreation Board and the Atlanta Y. M. C. A., however, and these have been a source of help to many students. After the first year in the seminary, the student may earn a part of his expenses through engagements for summer work or for supply preaching in churches near the institution.



Bay Window

OUTLINE OF COURSES FOR THE BACHELOR OF DIVINITY DEGREE

JUNIOR YEAR

Fall Quarter	Winter Quarter	Spring Quarter
126. New Testament	151. English Bible	127. New Testament
451. Homiletics	202. History	401. Religious Education
201. History	426. Pastoral Theology	203. History
476. Public Speaking	300. Theology	476. Public Speaking
	476. Public Speaking	
	Three hours of electives	

MIDDLE YEAR

101. Old Testament	102. Old Testament	103 Old Testament
152. English Bible	128. New Testament	326. Apologetics
477. Public Speaking	477. Public Speaking	Five hours of electives
Five hours of electives	Five hours of electives	

SENIOR YEAR

301. Theology	302. Theology	303 Theology
153. English Bible	204. History	104. Old Testament
Five hours of electives	427. Pastoral Theology	Seven hours of electives
	Two hours of electives	

For students beginning Greek in seminary: Take New Testament 145, 146, and 129 in Junior year in place of New Testament 126, five hours of electives, and New Testament 127. Take these latter courses in Middle year in place of the five hours of electives. Make up the ten-hour deficiency (because of New Testament 145 and 146 being non-credit) as marks will allow, normally in two- or three-hour electives.

Schedule of Classes

Hour	Fall Quarter	Winter Quarter	Spring Quarter
8:15	126. New Testament 145. New Testament 5 Hour Electives	202. History 128. New Testament 302. Theology	129. New Testament 326. Apologetics 104. Old Testament
9:15	2 and 3 Hour Elec.	426. Pastoral Theo. 300. Theology 2 and 3 Hour Elec.	127. New Testament Electives
10:15	Chapel	Chapel	Chapel
11:00	451. Homiletics 101. Old Testament 153. English Bible	151. English Bible 102. Old Testament 204. History	303. Theology 103. Old Testament 401. Religious Ed.
12:00	201. History 152. English Bible 301. Theology	427. Pastoral Theo. 146. New Testament 5 Hour Electives	203. History Electives

Hours for Seminar Courses to be arranged.

Courses in Public Speaking will be given in the afternoon.

The Degree of Master of Theology (Th.M)

The degree of Master of Theology is granted to a student who has spent a year or more in graduate study, has completed satisfactorily at least forty hours of work, has presented an acceptable thesis on some approved subject, and has passed a final oral examination before the faculty or a committee of the faculty.

It is ordinarily wise for three full quarters to be spent in residence. It is possible, however, for a student who attends two full quarters, or four half-quarter terms and who has earned thirty hours of credit to earn the remaining ten hours by thesis courses completed in absentia under faculty supervision.

The seminary is under no obligation to admit a student to candidacy for the degree unless the faculty is convinced that the student could profit by a year's study and a satisfactory course of study can be planned from the courses that are available at the time. A prospective student should confer with the president and the professors under whom he plans to study before undertaking work.

Each applicant is expected to present evidence of achievement and competence as a student, especially in the field of his major interest. He must have the degree of B.D. from this seminary or its academic equivalent. He must have passed the regular B.D. courses in Hebrew and Greek; those students who plan to do their major work in the New or Old Testament departments must be able to handle the appropriate language with ease.

Some of the courses for the degree will be regular classroom courses. There will also be some courses in which qualified students will carry on a program of work in the library under the direction of the professors.

For this degree, a candidate must submit a thesis and at least 40 hours' credit. Both the course of study and the subject chosen for the thesis must be approved by the professors of the group of specialization. In no case shall less than fifteen hours be taken in the group of specialization. No student may take more than fifteen hours of graduate work during one quarter. The thesis must be approved by a committee of the faculty at least two weeks before the degree is granted. Three typewritten, bound copies of the thesis must be deposited in the library.

A student whose thesis subject and course of study have been approved by the professors of his group and who has met the language requirements may then apply for formal admission to candidacy for the degree. Admission to candidacy is to be granted by a majority vote of the faculty. A student cannot be granted a degree until at least four calendar months after he has been admitted to candidacy.

At least a week before the degree is to be awarded, the candidate

must pass a satisfactory examination before the faculty or a committee appointed by the faculty. The examination may cover the whole field in which the student is specializing, but emphasis will be placed on the subjects covered in the thesis and the courses submitted for the degree.

The thesis for the degree of Master of Theology must be written in some field of theological inquiry that offers potentialities for a real contribution to religious knowledge; must show an adequate acquaintance with the literature in the field chosen; must evidence a grasp of the subject culminating in well supported conclusions; and must be presented in a creditable academic and literary form.

Further detailed directions concerning the form in which this thesis is to be presented will be furnished candidates for the degree in printed form after their matriculation at the seminary.

In order that a high standard of attainment in scholarship may be maintained, it may be advisable in many instances that the entire work leading to the degree should not be completed in one year, but that after meeting all residence requirements the student should be allowed the privilege of completing the writing of his thesis at a later date.

The English Course

This course is offered only for the benefit of certain students who may be received by their presbyteries under the extraordinary case clause of the Book of Church Order. Application for permission to pursue the English Course must, in every case, be made to the president of the seminary before the student begins his work and must be accompanied by a written request from the presbytery that the candidate in question be admitted to this course.

Students who take the English Course are permitted to omit Hebrew; and, when they do not have the necessary preparation in Greek, they are permitted to omit certain courses in New Testament Exegesis. The courses in Introductory Greek provide an opportunity for every student who wishes to do so to fit himself for work in New Testament Exegesis.

In case the Hebrew and Greek are omitted, students are expected to choose, from among the electives, courses sufficient to bring their daily work to fifteen hours per week.

Those students who are permitted to take the English Course are granted an appropriate certificate.

Bible Training Course

In order to provide needed training for lay missionaries and for teachers of Bible in public schools, Columbia Seminary offers a one-year course especially designed to meet the requirements of students

contemplating such service. Students enrolling for this training will be expected to carry at least fifteen hours of regular class work throughout the three quarters of the school year. Approximately two-thirds of the work required in the course will be in the field of English Bible, and the student will thus be given full opportunity to equip himself in this vitally important subject. Other studies are to be elected from among the regular courses offered in the catalogue after conference with the faculty. Under ordinary circumstances, however, it will probably be advisable that work be taken in the History of Missions, the Westminster Standards, Presbyterian History and Polity, Evangelism, Religious Education, Public Speaking, and Hymnology.

The course of study outlined above has been adopted after conference with the Executive Secretary of Foreign Missions for the Presbyterian Church, U. S., and has been approved by him as meeting the needs of lay missionaries in that Church. Students enrolling for the course must be properly recommended for admission by competent authorities of their denomination. The seminary will award the degree of Master of Arts in Biblical Education to graduates of approved colleges who satisfy the requirements in this course by spending a year in resident study at the institution, by earning credit for at least forty hours' work, and by presenting, and sustaining an oral examination upon an acceptable thesis on some approved subject.

Examinations

At the close of each quarter written examinations are held on the subjects studied during the quarter. No student is permitted to be absent from the examination of his class except for satisfactory reasons. In certain instances the professors may require a term paper or papers in lieu of an examination. A comprehensive examination in English Bible must also be passed by all candidates for the B.D. Degree.

Grades and Distinctions

At the close of each quarter, grades are sent to all students and their presbyteries.

A, (excellent) is the highest grade given; it is reserved for those students whose work is of a markedly superior quality.

B, (superior) is the grade given for work which, while not notably superior, is clearly above the average.

C, (average) is the grade given for satisfactory work of the average student.

D, (inferior) is the grade given for work which, while not altogether satisfactory, is good enough to entitle the student to credit for the course.

E, (conditioned) is the grade given those students whose work is not good enough to entitle them to credit for the course, but to whom the instructor is willing to allow a re-examination after additional study; on such re-examination no grade other than D or F can be given.

F, (failure) is the grade given for failure and indicates that no credit can be had for the course except by repetition.

Students who during their three years at the seminary have made no grade below A graduate "Summa Cum Laude." The distinction of "Magna Cum Laude" is awarded to those who have earned grades of A in 90 hours of their work and have received no grade below B. Students who have A's in 45 hours of their work, who have an average of B, and who have no grades below C are graduated "Cum Laude." In each of these cases the appropriate distinction is recorded upon the student's diploma.

The Schedule

In 1927 Columbia Seminary adopted the "Quarter System," which has become so popular in leading universities and graduate schools throughout the country. Each quarter consists of ten weeks for classes and one week for examinations. Columbia ordinarily gives work only during the fall, winter, and spring quarters. For the duration of the war at least, however, a summer quarter has been added for the benefit of Navy V-12 students, candidates who desire to begin their theological studies immediately after graduation from college, and graduate students. The summer term is divided into two periods of thirty-eight days each, thus enabling ministers to take graduate work without prolonged absence from their churches.

The system has proved most satisfactory, and it has several distinct advantages over the older system.

The attention of the student is normally centered on three classes meeting each day in the week instead of on seven or eight meeting one, two, three, or four times a week. There are three examinations at the end of each quarter instead of seven or eight.

An open Monday is secured without congestion on other days. Students preaching on Sundays need miss no classes. An opportunity is given for supplementary and collateral reading.

The simple unit of credit, the quarter hour, makes it easy for credits from Columbia to be transferred to other graduate schools. Columbia work is accepted at full credit by the leading graduate schools.

Students are enabled to enter at the beginning of any one of the three quarters, though the work can be better correlated if they enter at the beginning of the fall quarter.

The unit of credit is the quarter hour and 140 hours are required for graduation.

Each student normally takes 15 hours each quarter besides the one-hour course in Public Speaking in the Junior and Middle years. Students who have made an average of C or better during a quarter may be permitted to take either 17 or 18 hours' work during the ensuing quarter; those students who have made an average of better than an even B may be permitted to take 20 hours. Students taking more than the required 15 hours may use their extra hours to remove the deficiency of non-credit courses in Greek or as credit towards the degree of Master of Theology. No student may complete the requirements for the bachelor's degree in less than nine quarters.

Elective courses are offered in units of two, three, or five hours. The shorter courses make possible a wider range of offerings and allow more students to take advantage of the electives; few students could profitably take 20 hours, but a good number could take 17 to 18 hours. Electives of two hours are given on Wednesdays and Fridays; of three hours, on Tuesdays, Thursdays, and Saturdays. In order that students may have the widest possible range of choice, all five-hour electives are given at one period and all two and three-hour electives at another period. The year and quarter when each elective will be given is indicated in connection with each course. Some electives are given only in alternate years and are so indicated; the expression "odd years" means scholastic years beginning in September of odd years, such as the term 1945-46. Other electives are not placed in regular rotation, but are given only by arrangements between students and professors.

Seminar courses are intended primarily for graduate students but may be elected by undergraduates who have an average of not less than B for the preceding quarter.

Field Work

The faculty of Columbia Seminary has always regarded it as vitally important that students of the institution should secure practical experience in some approved form of religious field work during their two summer vacations, and has assisted in securing such employment for them. More recently it has adopted a rule making such field work an integral part of its curriculum and requiring all candidates for graduation to engage in approved service to the Church during at least twelve weeks of each summer vacation. The faculty will maintain general oversight of such work and failure to meet this requirement in a satisfactory manner will be regarded as equivalent to failure in any other prescribed course. Exceptions to the rule may be made when, in the opinion of the group, it will be more profitable for a student to pursue an approved course of academic study during the summer, but no exception will be made unless this is authorized in advance by official action of the faculty.

COURSES OF STUDY

General Statement

The curriculum materials of Columbia Theological Seminary have been arranged in four major divisions, as follows: (1) Biblical Theology, (2) Historical Theology, (3) Systematic Theology, and (4) Practical Theology. In addition to its simplicity, this arrangement reflects the unity of the curriculum and at the same time emphasizes the closer relationship sustained by certain departments of study within a given group. The latter emphasis, as indicated in another section, offers particular advantages for specialization on the part of graduate students.

Especial attention is called to the present schedule with reference to elective courses. Formerly practically all offerings were in units of five-hour courses. In the future a relatively large number of electives will be in units of two and three hours. Under the older system many students found it necessary to take a twenty-hour load. The arrangement now offered will make it possible for everyone to enrich greatly his seminary course by taking a variety of electives.

Provision will be made for the guidance of all students in the seminary in a survey study of the entire Bible which will eventuate in a comprehensive examination scheduled at some time during the senior year. This significant strengthening of the curriculum offerings in the Biblical Theology Group has emerged from three basic convictions: (1) that predominantly the three years of seminary training rest ultimately in the authority of the Scriptures; (2) that concerted effort should be made to emphasize the centrality of the Bible in our total training program; and (3) that every candidate for the Gospel ministry should attain to a summary knowledge of the teachings of the entire Bible before his ordination.

The seminary reserves the right to change rules and regulations affecting its student body or the granting of its degrees at any time that this may appear necessary to the Faculty and Board of Directors. Such changes will go into effect whenever the proper authorities may determine, and may apply not only to prospective students but also to all who may, at such time, be matriculated in the seminary. The seminary further reserves the right to withdraw courses and to make necessary changes in the schedule at any time.

Group I

BIBLICAL THEOLOGY

A. Old Testament Language, Literature, and Exegesis

The Church has always emphasized the importance of the original languages of Holy Scripture in theological education. "The Old Testament in Hebrew, and the New Testament in Greek, being imme-

diately inspired by God, the Church is finally to appeal unto them." Therefore, the seminary endeavors to fit the students for the ministry to use intelligently and effectively the original languages in interpreting the Sacred Oracles.

101. Elements of Hebrew.—The class begins the study of the language by the inductive method. Orthography, etymology, and syntax are taught from the Hebrew text of Genesis. Note books are used for exercises in the inflectional forms of the language, in translation, and in translation from English into Hebrew. Textbooks: Harper's HEBREW METHOD AND MANUAL, and Harper's ELEMENTS OF HEBREW (both revised by J. M. P. Smith). Required, Middle year, fall quarter, five hours. **Professor Kerr.**

102. Elements of Hebrew, Continued.—This course continues work begun in the fall quarter with progressive additions in detail, until the principal grammatical elements of the language are covered. Textbooks: Same as for Course 101. Required, Middle year, winter quarter, five hours. **Professor Kerr.**

103. Hebrew Reading and Syntax.—Hebrew reading, with special reference to vocabulary. Syntax is taught by careful attention to examples as they occur in the Hebrew Bible. Textbook: Kittel's BIBLIA HEBRAICA, HEBREW LEXICON by Brown, Driver and Briggs. Required, Middle year, spring quarter, five hours. **Professor Kerr.**

104. Old Testament Criticism.—This course involves a study of the rise and present status of different schools of criticism, with consideration of the problems, methods, and principles of historical and literary criticism. Required, Senior year, spring quarter, five hours. **Professor Kerr.**

105. Grammatical Interpretation of the Psalms.—The class will make detailed grammatical and exegetical studies in the Psalms. The purpose of the course is to train the student in the practice of grammatical interpretation of the Scriptures. Elective, five hours, fall quarter. **Professor Kerr.**

106. Exegetical Studies in Isaiah.—During this quarter the class will be occupied with detailed exposition of selected portions of the Book of Isaiah. Elective, five hours, winter quarter. **Professor Kerr.**

107. Advanced Hebrew Syntax.—This course offers a thorough study in the syntax of the language by the use of textbooks and the reading and comparison of selected illustrative passages from the Hebrew text. Elective, hours to be arranged. **Professor Kerr.**

108. Hebrew Reading Course.—The purpose of this course is by rapid reading of extended passages to acquire a large vocabulary and general facility in the use of the Hebrew Bible. Elective, hours to be arranged. **Professor Kerr.**

109. Biblical Aramaic and Arabic.—By arrangement with the professor, courses in Aramaic or Arabic may be given to qualified students. The number of hours and the particular nature of the course is to be determined by the needs and opportunities of the students. Elective, Seminar. **Professor Kerr.**

B. New Testament Language, Literature, and Exegesis

The courses in this department are designed to give a working knowledge of the New Testament and to fit the student for a life-long study of this priceless book.

Every minister who hopes to lead the thought of his people must keep abreast of the thought of the age. Students in this department

are expected to come to an intelligent understanding of the trends of New Testament criticism, conservative and radical, through the lectures, daily assigned reading, and parallel reading.

All work in this department is on the basis of the Greek text. Ministerial students are strongly urged to take a minimum of two years or three quarters of Greek in college. Students who enter the seminary without this minimum are required to take in their Junior year the two non-credit courses, 145 and 146, and the course 129, for which credit can be counted as an elective. They will then take the three required courses in their Middle year. They will make up for the ten hours of non-credit work by taking extra elective work as their marks justify; in some cases it may be necessary for such students to take an extra quarter after the three full years. Students should seek to remove this non-credit deficiency as soon as possible; they will be definitely discouraged from undertaking regular preaching work until it is removed.

The courses in this department have been selected so as to give a general introduction to the New Testament and to give practice in detailed exegesis in the three types of literature therein, historical, epistolary, and prophetical. The work in this department is closely coordinated with that in the department of English Bible.

Aside from the daily assignments, a certain amount of parallel reading in English or Greek, or both, is required with each course. Term papers are assigned with most courses, so that students may acquire some facility in the technique of investigating rather thoroughly some of the typical problems in the field.

126. New Testament Introduction.—The student is introduced to the principles of grammatico-historical interpretation and is given a survey of the materials available for using those principles in the interpretation of the New Testament. General introduction will include a study of the language of the New Testament, the religious background of the first century, textual criticism, and the canon. Special introduction will include a study of each book of the New Testament, reconstructing its background and giving an outline of its contents. Required, Junior year, fall quarter, five hours. **Professor Cartledge.**

127. Romans.—Study of this major Pauline Epistle in the light of the principles of grammatico-historical interpretation. After a detailed introduction to the Epistle, a careful exegesis will be made of the Greek text. Some work will be done in the fields of the life and theology of Paul, especially as they touch this Epistle. Required, Junior year, spring quarter, five hours. **Professor Cartledge.**

128. Revelation.—An intensive study of the one prophetical book of the New Testament. Some comparison will be made with the Old Testament and the extra-canonical apocalypses. The regular subjects of special introduction, including the Johannine problem, will be studied. Students will be expected to acquaint themselves with as many different methods of interpretation of this book as possible. Required, Middle year, winter quarter, five hours. **Professor Cartledge.**

129. The Greek of the New Testament Period.—Readings in the Greek of the Koine period, especially the New Testament itself, and a formal study of Koine Greek grammar. Required for students without college Greek, elective for others; spring quarter, five hours. As reading will be done three days a week and the grammar will be studied two

days, this course may also be taken as a two or three-hour elective course. **Professor Cartledge.**

130. The Epistles to the Corinthians.—Introduction and exegesis of selected portions. The life and work of the Early Church. Elective, three hours, fall quarter, even years. **Professor Cartledge.**

131. The Social Teachings of the New Testament.—The discovery and interpretation of the New Testament teachings on certain of the typical social problems of the present day. Elective, seminar, three hours, fall quarter, odd years. **Professor Cartledge.**

132. The Pastoral Epistles.—Introduction and exegesis. The organization of the early Church. Elective, two hours, fall quarter, even years. **Professor Cartledge.**

133. Advanced Textual Criticism.—Some practice in handling manuscripts and a study of some of the more detailed theories in the field. Elective, two hours, fall quarter, odd years. **Professor Cartledge.**

134. The Catholic Epistles.—Introduction to, and exegesis of, selected ones of the General Letters of the New Testament. Elective, three hours, winter quarter, even years. **Professor Cartledge.**

135. The Epistle to the Hebrews.—Introduction and exegesis. Elective, three hours, winter quarter, odd years. **Professor Cartledge.**

136. The Septuagint.—The study of selected portions of the Greek Old Testament, compared with the Hebrew. The origin of the version. Its value in Old Testament textual criticism. Its bearing on the Greek of the New Testament. Elective for students knowing Greek and Hebrew, two hours, winter quarter, even years. **Professor Cartledge.**

137. Modern Literature.—Qualified students are allowed to take this reading course to familiarize themselves with some of the books and technical journals in the New Testament and general Biblical field written in recent years. Instead of meeting class, the student will hand in written critiques of each book read. The course may be taken any quarter for any unit of credit up to a maximum of five hours. **Professor Cartledge.**

138. Problems in the Life of Christ.—A course dealing with typical problems in the field of historical and textual criticism in relation to the life of Christ. Elective, seminar, two hours, winter quarter, odd years. Qualified students may do additional work outside of class for credit up to a maximum of five hours. **Professor Cartledge.**

139. Rapid Reading of the Greek New Testament.—A course open to qualified advanced and graduate students. Students will read the complete Greek New Testament for a credit of five hours. Such rapid reading is of great value in the building of a vocabulary and becoming familiar with the atmosphere and idioms of New Testament Greek. There will be no regular meetings of the class, so the course may be taken any quarter. **Professor Cartledge.**

145. Beginners' Grammar.—A course in New Testament Greek for beginners. Required of all students without sufficient college Greek, Junior year, fall quarter, five hours, non-credit. Mr. Robinson.

146. Readings in New Testament Greek.—Completion of the beginners' grammar and readings in the easier portions of the New Testament. Required of all students without sufficient college Greek, Junior year, winter quarter, five hours, non-credit. Mr. Robinson.

C. English Bible, Old and New Testament Interpretation

In recognition of the important place which the English Bible should occupy in the minister's study, in his thinking, and in his preaching, Columbia Seminary includes as a part of its required work three basic courses in this field. A number of elective courses are also arranged.

The courses in the three divisions of the Biblical Group have been

carefully planned to have a minimum of overlapping and at the same time to make the offerings in the field as broad as possible. The apparent overlapping at certain points is largely overcome by the methods of approach which the several professors employ to guide their students in the study of the Bible. The Old and New Testament departments lay especial emphasis upon the exegetical study, while the English Bible department uses the expository method. Our primary concern is not to offer the student a wealth of homiletic material but rather to assist him in the development of an effective method of Bible study and to secure for him a broad concept of the teachings which inhere in the books studied.

151. Old Testament History.—A survey of historical and biographical material recorded from Genesis through Ruth, as having been written to serve as an introduction and a background, first, for the Kingdom of Israel, and, ultimately, for the life and work of Christ. Required, Junior year, winter quarter, five hours. **Professor Gutzke.**

152. The Kingdom In Israel.—A survey of historical and biographical material recorded from I Samuel through Esther, with special attention to the role of the prophets in the life of the Kingdom, as having been written to serve as an introduction and a background for the Kingdom of God in Christ. Required, Middle year, fall quarter, five hours. **Professor Gutzke.**

153. The Epistles of the New Testament.—A survey of the Pauline and the General Epistles to integrate the interpretation of the Christian life under the new covenant in the power of the Holy Spirit. Required, Senior year, fall quarter, five hours. **Professor Gutzke.**

154. The Major Prophets.—Isaiah, Jeremiah, Ezekiel, and Daniel will be studied to note the functions of the prophet in the life of God's people, and the content of their message as a revelation of the will of God. Elective, three hours, spring quarter, odd years. **Professor Gutzke.**

155. The Minor Prophets.—The last twelve books of the Old Testament will be studied as above. Elective, three hours, spring quarter, even years. **Professor Gutzke.**

156. The Poetic Literature.—Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon will be studied with special attention given to the function of worship in the godly life. Elective, two hours, winter quarter, odd years. **Professor Gutzke.**

157. The Gospels.—Matthew, Mark, Luke, and John will be studied to gain a comprehensive understanding of the significance of the coming and the work of Christ, in the context of the Scriptures as a whole, and in relation to Salvation. Elective, three hours, fall quarter. **Professor Gutzke.**

158. The Acts.—The Acts of the Apostles will be studied to note the function of the Holy Spirit in the life of the Church. Attention will be given to the nature of the Church, noting its origin, organization, task, program, and technique as revealed in the narrative. Elective, two hours, winter quarter. **Professor Gutzke.**

159. Jeremiah.—A study in the life and times of one of the great prophets of Israel with an evaluation of his message for the world of today. Elective, two hours, schedule to be arranged. **Professor Richards.**

160. Bible Synthesis.—A study of selected books in both Old and New Testaments to grasp the message of each book as a whole. Written reports and outlines based on library research and student initiative are the major part of the requirements in the course. Class meetings will be arranged to suit programs of the students who wish to take this course. Elective, seminar, hours to be arranged. **Professor Gutzke.**

161. The Social Message of the Old Testament.—An examination of the ethical and moral teachings of the prophets with a view to discov-

Proposed Central Tower

ering their permanent significance for mankind. The relationship of these teachings to the New Testament Scriptures will also be studied. Elective, seminar. Two hours, schedule to be arranged. **Professor Richards.**

Group II

HISTORICAL THEOLOGY

201a. History of Christian Missions.—The foundation for missions is found in the New Testament, the motive in the command of the King, and its ever enlarging circles in the history of the Church. The substantial works of Latourette give a background, while the volume by Glover gives a compressed record. Special attention is devoted to Southern Presbyterian Missions and to biographies of outstanding missionaries of every denomination. Required, Junior year, first half of fall quarter, three hours. **Professor Robinson.**

201b. Early Church History.—The life of the Church under the old Roman Empire is studied with source reading, the histories of Kidd, Duchesne and Schaff, guided by Qualben's HISTORY OF THE CHRISTIAN CHURCH for order of subjects treated. Required, Junior year, second half of fall quarter, two hours. **Professor Robinson.**

202. Church History Through the Reformation.—The history of the Mediaeval Church is traced in such works as the Cambridge Mediaeval History, and the Reformation in Lindsay following the outline in Deanesley's HISTORY OF THE MEDIAEVAL CHURCH. Special study is given to Augustine, the councils, the division of the East and West, monasticism, scholasticism, empire, and papacy, the rise of nations and the fall of the imperial papacy; and in the Reformation to Luther, Zwingli, the Anabaptists, Calvin and the counter-reformation. Required, Junior year, winter quarter, five hours. **Professor Robinson.**

203. Church History to the Present.—The rise of modern religious ideas and the effect of philosophical, scientific, and critical movements upon the life of the Church. Church life and thought in Britain, Germany and France are surveyed. Then attention is devoted to the transplanting of Christianity to America and a survey made of the chief denominations here, as the form in which the Church of God in Christ Jesus manifests itself in the United States. Required, Junior year, spring term, five hours. **Professor Robinson.**

204. Presbyterianism, Its History and Polity.—The polity of primitive Christianity in the light of recent research. The rise of the monarchial episcopate out of the presbyterate. The restoration of Presbyterianism at the Reformation. Research and papers by class on the polities of Calvin, sixteenth century Scotland, the Westminster Divines, and Thornwell. Survey of the Presbyterian Churches of the world. The practical application of these principles in the polity of the Southern Presbyterian Church. Required, Senior year, winter quarter, five hours. **Professor Robinson.**

205. The Teaching of Karl Barth.—The Gifford lectures are used as the bases of study and discussion as to the doctrines of the noted Swiss theologian. Text: THE KNOWLEDGE OF GOD AND THE SERVICE OF GOD. Elective, two hours. **Professor Robinson.**

206. The History of the Doctrine of the Holy Spirit.—The subject is traced through the Bible and the history of the Christian Church. Elective, three hours. **Professor Robinson.**

207. The Teachings of John Calvin.—THE INSTITUTES with studies thereon by Doumergue, Warfield, and others. Elective, two hours. **Professor Robinson.**

208. The History of the Doctrine of the Atonement.—A course in which each student reports the doctrine of the atonement taught by a representative of each of the four great Christian syntheses, the Greek, the Latin, the Protestant, and the Modernist. Seminar. **Professor Robinson.**

209. The Ecumenical Councils.—Special seminar in the history of the first six ecumenical councils using Hefele and studying the sources. Each student makes a special study of one council with seminar reports and a term paper. Seminar, two hours, schedule to be arranged. **Professor Robinson.**

210. Southern Presbyterian Worthies and Their Works.—Following the lines marked out in Dr. J. M. Wells' Sprunt Lectures, this course provides for the study of the life and writings of selected leaders of our Church such as Dabney, Hoge, Girardeau, Thornwell, Palmer, Baker, Woodrow, Peck, S. Robinson, W. W. Moore, R. C. Reed. Seminar, hours to be arranged. **Professor Robinson.**

211. Scottish Theology in Relation to Church History Since the Reformation.—The class will study the volume under this theme of Principal Macleod of Edinburgh, and each member will present a term paper on the work of one of the great Scottish Worthies. Elective, two hours. **Professor Robinson.**

212. History of the Doctrine of Justification.—A manuscript translation of the masterful presentation of The Reformed Doctrine of Justification by the great Austrian theologian Edouard Boehl is made the basis of a thesis course on this subject. Open to a limited number of students. Elective, two or three hours. **Professor Robinson.**

Group III

SYSTEMATIC THEOLOGY

A. Dogmatic and Biblical Theology

300. Shorter Catechism.—During the summer months students for the ministry are required to exercise their gifts in the fields of the church. This is an integral and important part of their training. With beginners a pressing question is, What shall we preach and teach? Fuller and more accurate knowledge is required for teaching than for preaching. Preaching is proclamation. When Jesus first sent out His disciples to evangelize, He did not commission them to teach. They knew enough to announce the Kingdom of God as at hand and to call men to repentance, but not enough to interpret Christ and His redemptive work. When a student goes out on his first vacation he needs not only a message to proclaim but a body of knowledge to teach. As a source of knowledge for preaching and teaching, theology is next in importance to the Bible. But the course in systematic theology is not given in Columbia Seminary till the Senior year. That course comes too late to be of use to the student in his vacational ministry. So to safeguard his preaching and teaching in his first and second summers and to furnish him with a fund of usable knowledge, the faculty has decided to offer him in his Junior year a course in the Shorter Catechism. For the Shorter Catechism is the best compendium of divinity that has ever been formulated. In the Senior year the course in systematic theology is climaxed and concluded with a study of the Confession of Faith and the Larger Catechism. Required, Junior year, winter quarter, three hours. **Professor Green.**

301. Introduction, Theology Proper, and Anthropology.—Introduction embraces such matters as definition, aim, methods, sources, Scriptures, etc. Theology proper is distributed as follows: theism, antitheism, nature and attributes of God, the Deity of Christ, the nature, office and work of the Holy Spirit, the decrees of God, and the works of God. Anthropology treats of the origin, nature, and original state of man, the covenant of works, the fall, sin, and free agency. Textbooks: Berkhof, REFORMED DOGMATICS, Introductory Volume and Volume I. Parallels: Strong, Warfield, and others. Required, Senior year, fall quarter, five hours. **Professor Green.**

302. Christology and Soteriology.—Christology covers such topics as the plan of salvation, covenant of grace, person and work of Christ,

and the estates of Christ. Of Soteriology the following are the subdivisions: the order of Christian experience, regeneration, faith and repentance, justification, adoption, sanctification, and the means of grace—the Word, sacraments, and prayer. Textbooks: Berkhof, REFORMED DOGMATICS, Volumes I and II. Parallels: Strong, Warfield, Orr, and Hodge. Required, Senior year, winter quarter, five hours. **Professor Green.**

303. Eschatology and the Westminster Standards.—Eschatology is the doctrine of last things, and includes such interesting subjects as the immortality of the soul, the state of the soul immediately after death, the resurrection of the body, the second coming of Christ, and future rewards and punishments. The final section of the course in theology is a study of the standards of our Church, specially the Confession of Faith and the Larger Catechism, the Shorter Catechism having been studied in the Junior year. The aim here is not only to acquaint students with the symbols of our Church, but to afford them a review and a new view of the most important matters considered in the earlier stages of the course. Textbooks: Berkhof's REFORMED DOGMATICS, Volume II, and Beattie's THE PRESBYTERIAN STANDARDS. Required, Senior year, spring quarter, three hours. **Professor Green.**

304. Theology of the Psalms.—The Book of Psalms is a little Bible. It comprises many elements: law and gospel, history and prophecy, philosophy, religion, and ethics; these make it a rich treasury. A course in the theology of the Psalter includes studies not only in God, but also in man, sin, revelation, Messiah, salvation, immortality, etc. As the student explores this storehouse of materials for the work of the ministry, he will find a supply for his own spiritual needs. Elective, five hours, winter quarter, even years. **Professor Green.**

305. A Course in Modern Cults.—The Christian Church is losing many members to various societies masquerading under the name of religion. What is the explanation of the popularity of these new sects? Why are so many people turning from the orthodox churches and seeking satisfaction in these strange isms? What are these religious oddities offering? Why is the Church of Jesus Christ not meeting the cravings of those who go away to drink at other fountains? From a study of the cults that flourish on American soil the gospel minister can learn much that will be of value to him as he seeks to guard his people from error and to guide them into the truth. Elective, three hours, winter quarter, odd years. **Professor Green.**

306. Studies in the Holy Spirit.—"When God designed the great and glorious work of recovering fallen man and of saving sinners to the praise of the glory of His Grace, He appointed in His infinite wisdom two great means therefor: the one was the giving of His Son for them; the other was the giving of His Spirit to them. Without the knowledge of the second in its truth, and without the improvement of it in its power, the first will be altogether useless." The best book on the Holy Spirit is the Bible. Studies in the Holy Spirit are exercises in Biblical theology. The aim of this course is to give the student a knowledge of the Spirit as He is in Himself, and in His relations and work. Elective, three hours, spring quarter, even years. **Professor Green.**

307. The Teaching of Jesus.—Of those who have occupied the teacher's office Jesus is easily first. The teachings of others are valuable, but His are indispensable. He was the Teacher sent from God. He taught saving truth. His words possess an authority and a finality that belong to the words of no other. Included in the teachings of Jesus are all the great subjects of religion, and from them may be deduced principles for the solution of all the problems of life. No teacher of religion can afford to neglect the teaching of the Teacher. Seminar, hours to be arranged. **Professor Green.**

B. Apologetics

326. Apologetics.—The function of Apologetics. The history of and the present need for Apologetics in the current revolt against historic

Christianity. Vindication of the knowledge of God as given in Christianity: that is, Theism, the religious nature of man, the Christ of the Bible as the historical Jesus, the infallible truth and Divine authority of the Scriptures. Term papers are presented on certain of these themes by members of the class. Required, Senior year, five hours, spring quarter. **Professor Robinson.**

C. Philosophy

376. Christian Ethics.—Christian Ethics is a study of applied Christianity. Its aim is, in part, to state how the Christian religion has worked in the past; and, in part, to give guidance and direction to men of good will, that they may in the future live more perfectly together according to Christ; and so bring to pass the Kingdom of God. The method is to study the historic and progressive revelation and realization of the Christian ideal. The application of this method involves a consideration of the forms and spheres in which the ideal is becoming real, and also a consideration of the duties and dynamics of the Christian life. Textbook: A HANDBOOK OF CHRISTIAN ETHICS, by D. S. Adam. Elective, five hours. Schedule to be arranged. **Professor Green.**

377. Christian Philosophy in the History of Thought.—This course begins with an examination of primitive beliefs and continues through the Christian Philosophy of Augustine. Primitive beliefs are studied in order to see their value as the fund of philosophical insights in the pre-historical period before Greek thought. The assumption is used of a primitive revelation made by God to man in the beginning. Greek Philosophy is covered rather thoroughly, with special study of Plato and Aristotle. But the largest amount of study is put upon the metaphysical period of Christian Philosophy from Irenaeus through Augustine. The five primitive objects of knowledge: God, Man, The World, Immortality, and Goodness, organize the history of thought from the viewpoint of Christian Philosophy. Elective, two hours. **Professor Robinson.**

378. Mediaeval Christian Philosophy.—This is a continuation of the course "Christian Philosophy in the History of Thought." It begins with a review of Augustine's "Program of Knowledge" and is concluded with a study of the radical change in the status of philosophy during the Reformation and Renaissance. Christian Philosophy deals primarily with the problem of knowledge (Epistemology). The corporate solution of this problem within the Augustinian tradition by the mediaeval scholars, is carefully examined. The rise of Thomism and Nominalism as significant departures from that Program are also examined carefully. Elective, two hours. **Professor Robinson.**

379. Modern Philosophy and a Christian Theory of Knowledge.—The origins of Modern Philosophy are found in Thomism and Nominalism. The writings of Roger Bacon, William of Ockham, Duns Scotus, Thomas Aquinas, and others are studied as they bear upon the origin of Modern Philosophy. Empiricism in different versions becomes the modern philosophy. Locke, Berkeley, Hume, Kant, and others are examined from the viewpoint of Augustine's "Program of Knowledge." Augustine's theory of knowledge is studied as an adequate Christian epistemology. Elective, two hours. **Professor Robinson.**

Group IV

PRACTICAL THEOLOGY

A. Religious Education

During the past two decades we have witnessed marked progress in the development of Religious Education as a specialized field of thought. Many of the leading theological seminaries have added it

to their curriculum offerings, and churches everywhere are seeking greater efficiency by the use of facilities made available through research in this field. Columbia Seminary is committed to the belief that tremendous possibilities inhere in this relatively new subject for the training of ministers. We are employing the laboratory method in this department to the end that the students may be privileged to correlate carefully the theoretical and the practical as the two are merged in a definite church situation.

In addition to the basic course required of all students, a group of electives is provided in order that all of the men may have the broadest possible training during their three years of residence on the campus. In the arrangement of these courses we have purposely disregarded the matter of sequence, and hence they may be elected by everyone irrespective of classification in the seminary.

401. Organization and Administration.—This course combines extensive library work, free class discussion, guided observation in small groups in selected churches of Greater Atlanta, a carefully written term paper correlating the work of the quarter, together with especial assignments made from time to time during the quarter. Required, Junior year, spring quarter, five hours. **Professor Gutzke.**

402. Theory and Technique of Religious Education.—This course is designed to give the student a grasp of the principles and procedures involved in the program of inducing faith in God, in Christ, and in culturing Christians. The function of the Holy Spirit and the significance of the Scriptures as the Word of God are noted and integrated with recognized pedagogical principles in presenting a technique for the Christian worker. This course is basic for a systematic approach to all problems in the field of Religious Education. Elective, three hours, winter quarter. **Professor Gutzke.**

403. Psychology of Leadership.—A study of the function of the personality of the pastor, evangelist, teacher, parent, counselor, friend, etc., in the educational process. The mechanisms employed in pastoral work, evangelism, teaching, counseling, personal work, and church visitation will be described and studied in correlation with the doctrine of the Holy Spirit and the contributions of the Social Sciences. This course is designed to give a comprehensive grasp of the significance of procedure in promoting Religious Education. Elective, two hours, spring quarter, odd years. **Professor Gutzke.**

404. Trends in Religious Education.—A survey course studying the development of this phase of church work and various points of view sponsored in the church at large as reflected in recently published books. The influence of the social sciences and pedagogical theory upon current procedures presented in contemporary Religious Education literature will be observed. This course is designed to enable the student to interpret the significance of the recent development of Religious Education in the history of the Church and to orient himself in that field of service as it is today. Elective, two hours, spring quarter, even years. **Professor Gutzke.**

405. Sociological Aspects in Religious Education.—This course begins with a survey of the field of social relations to identify and to describe major social problems in terms of sociological significance. At the same time New Testament Literature is reviewed to note what social problems were dealt with by the Early Church and to study the principles utilized in the interpretation and handling of such problems. After this, readings are assigned in contemporary literature to familiarize the student with prevalent schools of thought as these analyze and interpret conditions existing in society today. Reports of such readings are presented for seminar discussion, and the students examine these views to gain

further insight into the implications of the Church as an institution in the Social Order, the Christian in Society, and the Gospel in the World. An attempt is made to recognize the practical implications of the Second great Commandment for the Christian today, and to understand what could be done to instruct and guide growing Christians into an adequate realization of their responsibilities in the world order in which they live. Seminar, hours to be arranged. **Professors Gutzke and Richards.**

406. Readings in Religious Education.—This course is designed for students who wish to study source material which has contributed to the concepts now current in this field. Bibliography and procedure will be chosen in line with any special interest of the student. A maximum of five hours' credit may be allowed. Course 402 is prerequisite for this course. Seminar, hours to be arranged. **Professors Gutzke and Richards.**

407. The Education of Adolescents.—This course begins with consideration of the psychology of adolescents to note the typical characteristics of persons in this stage of development, with special attention to the phenomenon of conversion. The latter part of the course deals with the normal problems arising in the religious experience of a Christian adolescent. Elective, two hours. **Professor Gutzke.**

408. Personal Therapy.—This course opens with a description of the general problem of personality difficulties and a survey of the common procedures employed to effect the removal of such difficulties. The student will be introduced to the current literature in the field of personal counseling and guided to an interpretation of such techniques from the point of view of the work of a pastor or teacher. Elective, two hours. **Professor Gutzke.**

B. Pastoral Theology

426. Pastoral Theology.—This course is intended to acquaint the student with guiding principles for his ministry and to prepare him for field work during his vacations. Dr. Erdman's volume on THE WORK OF THE PASTOR is used as a guide for the classroom discussion but is supplemented by a considerable amount of parallel reading and observational work. Especial attention is devoted to pastoral calling, to personal evangelism, and to the conduct of worship services. Required, Junior year, winter quarter, two hours. **Professor Richards.**

427. Pastoral Theology.—As the student approaches the acceptance of a call to the regular pastorate, it is important that he be as fully acquainted as possible with the complex tasks which will confront him in his work. This course is designed to provide him with guidance in such important matters as the organization and administration of his church, the development of an adequate evangelistic program, and the pastor's relationship to the general missionary and educational program of his denomination. The development of the congregation in stewardship, the proper use of church publicity, the pastor's responsibility as a citizen, and pastoral psychology are carefully discussed. Much attention is given to instruction in the administration of the sacraments and to the conducting of marriage and funeral services. The method followed is that of free class discussion based on observation of work in Atlanta churches and on wide assigned reading in the literature of Pastoral Theology. Required, Senior year, winter quarter, three hours. **Professor Richards.**

428. Evangelism.—The Church is realizing anew in these days the fact that its primary task is the winning of individual men to faith in Christ as Saviour and obedience to Him as Lord. This course will include a study of the lives and methods of some of the great evangelistic leaders of the Church through the centuries. It will deal with the technique of personal work, with the organizing of congregations for evangelism, and with the preparation of evangelistic sermons for our day. Elective, two hours. Schedule to be arranged. **Professor Gutzke.**

429. Pastoral Theology.—In dealing with the many tasks of the min-

istry no guidance can be so fresh and effective as that of men who are actively engaged in the work of the pastorate. This course is especially designed to improve the preparation of seminary students by drawing upon the wealth of leadership represented in the various pulpits of Greater Atlanta. A number of outstanding ministers of the city are asked to lecture to the class for a week each upon some phase of the ministry in which they have respectively shown themselves to possess unusual ability. An appropriate amount of parallel reading is assigned. Elective, three hours. Schedule to be arranged. **Professor Richards.**

C. Homiletics

451. The Theory and Practice of Preaching.—In this introductory course, both the theory and practice of preaching are studied, but the emphasis is on the practical. The aim is to teach men: What preaching is and How to do it. The preacher, his call, his message, his personality, his preparation, are discussed. During the second half of the course, sermon briefs are required every week, and special effort is made to train the men in the treatment of texts that they may be "sound workmen, with no need to be ashamed of the way they handle the word of the Truth." The textbooks in this department are Broadus' PREPARATION AND DELIVERY OF SERMONS, and Herrick Johnson's THE IDEAL MINISTRY. Required, Junior year, fall quarter, five hours. **Professor Green.**

452. Advanced Homiletics.—The aim of this course will be to lead the student into the broadest fields of Homiletical study. Such subjects as the inherent difficulties of modern preaching, the technique of the sermon, the sources and order of its material, the psychology of preacher and congregation will be given emphasis. It will include intensive practice in the art of sermon building, the study of the lives of some of the greatest preachers of the world, an analysis of their sermons with a view to developing a passion for the attainment of the highest ideals in one's own work. Elective, five hours. Schedule to be arranged. **Professor Green.**

D. Public Speaking

476. Training of the Speaking Voice.—The object in this course is to learn and practice proper voice production. A syllabus of drills is used to secure: ease of production, purity of vowel production and musical quality, audibility and resonance, and accurate consonant utterance. The method of instruction will be lectures and drills, alternating with classroom speeches by the students. There will be personal criticisms and assigned readings. Required, Junior year, three hours' credit. **Professor Pierce.**

477. Persuasive Speaking.—The object in this course is to learn and apply fundamental socio-psychological principles of public speech, such as: limitation, visibility, and immediacy. In this course we are thinking about persuading our audience to believe or to do somethng. A notebook of lectures wll be kept by students. Lectures will be given explaining the principles desired, then the students will prepare speeches to demonstrate. Required, Middle year, two hours' credit. **Professor Pierce.**

E. Music and Hymnology

490. Music and Hymnology.—The aim of this course is to acquaint the student with the great hymns of the Church, to stimulate his own appreciation of them, and to prepare him for the proper guidance of his congregation in worship through song. The new Hymnal of our Church will be used throughout most of the course and the hymns which it contains will be treated historically, linographically, inspirationally and practically. The students will be instructed in the elementary principles of music and will have opportunity to engage as a group in learning to sing the great songs of our faith. Parallel reading will be assigned and papers required during the course. The class will meet in the seminary Chapel each Tuesday morning throughout the year. Required for all students. **Dr. Sheldon.**

REFRESHER COURSES FOR RETURNING CHAPLAINS

The Faculty of Columbia Seminary in cooperation with the Defense Service Council of the Presbyterian Church, U. S., and with the other seminaries of that Church, has planned a number of courses for the benefit of returning chaplains who desire special work before re-entering the pastorate. The curriculum has been so arranged as to assure the fact that courses will begin at frequent intervals during the year, thus making it possible for chaplains to enroll at the seminary as promptly as possible after being released from the service of their country.

It is expected that at least six of the courses listed will be given each quarter — the specific offerings in any given period to be determined by the desires of the chaplains in attendance. It is not necessary that work be taken for academic credit. Students desiring work toward a Master's degree may receive full credit toward that degree for successful completion of requirements in the courses offered.

Classes in all special courses will ordinarily meet for two hours per week. Students in these will also have the privilege of attending the regular classes and lectures scheduled by the seminary. Chaplains desiring to do special reading in fields not covered in the curriculum will have opportunity to do so, and faculty members will be glad to counsel with them concerning such work.

Fees for short term courses will be at the same rate as those for regular undergraduates with the exception of a charge for tuition which will be fixed in accordance with terms of the so-called G. I. Bill of Rights.

COURSES TO BE OFFERED

1. **Religious Education.** This course will present an introduction to the problems of Religious Education, with a survey of current views and contemporary procedures, noting the more recent developments in practice as promoted in our Church. Contemporary literature will be noted, and a normal program will be sketched to serve as an approach to the pastor's function as leader in this field. **Professor Gutzke.**

2. **Counseling.** This course will begin with an introduction to the contemporary development of personal counseling. A survey of normal personality difficulties will be presented together with a critique to serve as an approach in diagnosis. Practical literature on counseling will be read and interpreted to present a suitable technique for pastoral use. The function of Christian experience of the Grace of God in solving personal problems will be specially noted. **Professor Gutzke.**

3. **Practical Theology.** An attempt will be made in this class to acquaint students with recent literature of importance in the field of

pastoral work. Pastors of typical churches in the Atlanta area will be asked to speak about the various aspects of the minister's work, and to lead the class in a discussion of pastoral problems. **Professor Richards.**

4. **The Work of the General Assembly.** This will be a course designed to acquaint returning chaplains with significant developments in the life and program of the home church during recent years. Representatives of the several executive committees of the Church will be invited to meet with the group as opportunity offers to lead discussions and to suggest helpful reading. **Professor Richards.**

5. **Homiletics.** Courses in the preparation and delivery of sermons will be offered for chaplains who come to Columbia Seminary to freshen up for their after-the-war ministry. The nature of the work given in each course will be determined by the expressed needs and desires of the chaplains enrolled. Reading of recent works in the field of homiletics will be assigned. **Professor Green.**

6. **Survey of the Bible.** It is becoming more and more generally recognized that thorough acquaintance with the contents, the interpretation, and the abiding message of the Holy Scriptures is necessary to an efficient ministry today. The object of this course is indicated in the sentence above. In consideration of the interests and needs of students, there will be latitude in the choice of particular fields for study. **Professor Kerr.**

7. **Critical Problems in the Life of Christ.** A course of reading and discussions dealing with typical problems in the fields of textual and historical criticisms as they relate to the life and teachings of Christ. **Professor Cartledge.**

8. **Modern Literature.** The members of the class will read and report on recent books and technical journals in the field of New Testament scholarship. **Professor Cartledge.**

9. **Scottish Theology in Connection with Church History.** A survey of the history of our heritage as understood and expounded in Scottish Presbyterian Theology using the recent volume by Principal John Macleod as a guide. **Professor Robinson.**

10. **Current Theology.** A survey of leading twentieth centry theologians using the volumes by Horton on English and on Continental Theology and H. R. Mackintosh, TYPES OF MODERN THEOLOGY, with special study of such theologians as: Barth of Basel, Nygren of Lund, Temple of Canterbury, Lecerf of Paris, Warfield of Princeton, Niebuhr of Union, Davies of Wales, Karl Adam of Tubingen, Lamont of Edinburgh. **Professor Robinson.**

11. **English Bible.** The regularly scheduled courses in English Bible are handled in such a way that class attendance may begin at any time and be suitable to develop the student's understanding and grasp of the Scriptures. Reading Courses and Seminar Courses can be arranged to serve the interests and needs of students as such may arise. **Professor Gutzke.**

PROPOSED MINIMUM OF PRE-SEMINARY CURRICULUM

(N. B.—The statement printed below is in line with recommendations made by the American Association of Theological Schools and is published here at the request of the General Assembly of our Church, which has approved it. The suggestions included should be carefully studied by all candidates for the ministry who have not completed their college training.)

Following is a proposed minimum statement of fields of study with which it is desirable that a student should have acquaintance before beginning study in seminary. It is desirable that the student's work in these fields of study should be evaluated if possible on the basis of his mastery of these fields, rather than in terms of semester hours or credits. But many institutions use the latter methods of calculation. Therefore in connection with the fields of study, is indicated a minimum for each, stated in terms of semesters and semester hours.

Basal Fields	Semester	Sem. Hrs.
English Composition and Literature	4	8–12
Philosophy At least two of the following: Intro. to Philosophy History of Philosophy Ethics Logic	2	4– 6
Bible or Religion	1	4– 6
History	2	4– 6
Psychology	1	2– 3
A Foreign language At least one of the following: Latin Greek Hebrew French German		
Natural Science Physical or Biological	2	4– 6
Social Sciences At least two of the following: Economics Sociology Government or Political Science Social Psychology Education	2	4– 6

Concentration

Concentration of work, or "majoring," is a common practice in colleges. For such concentration or major, a constructive sequence based upon any one, two, or three of the above fields of study would lead up naturally to a theological course.

LIBRARY FACILITIES

The Smyth Library of Columbia Seminary is one of the most extensive and valuable collections of theological literature in the South, forming an indispensable adjunct to the work carried on in the classrooms. In it are incorporated many highly valuable volumes from the libraries of Rev. Thomas Smyth, D.D., Rev. John Douglass, Rev. George Howe, D.D., Rev. S. Beach Jones, D.D., Rev. S. M. Smith, D.D., Rev. R. C. Reed, D.D., Rev. J. L. Martin, D.D., Rev. J. W. Flinn, D.D., Rev. Thornton Whaling, D.D., Rev. John H. Bocock, D.D., and Rev. J. Sprole Lyons, D.D. New books are being continually added. The most important periodicals are kept on file. The libraries of the professors are also accessible to the students.

In addition to the facilities available on the campus, students are granted the privilege of securing membership in the Carnegie Library of Atlanta, and may upon request have access to the libraries of the many great educational institutions in this city.

The Smyth Library Fund

The late Rev. Thomas Smyth, D.D., of Charleston, South Carolina, made provision in his will for the endowment of the library with a gift of $10,000, and the income from this fund is used for the purchase of books and periodicals necessary for the proper development of the library facilities.

The process of recataloguing and indexing all volumes according to the system of classification instituted at Union Theological Seminary of New York has been carried forward during recent years under a grant made by the General Education Board of New York. The virtual completion of this task has enhanced the usefulness of the library to the students and to ministers of the Church. The union library cataloguing of all volumes in the University Center of Georgia means that students and teachers of the seminary will have access to the library resources of all the cooperating institutions and that our own volumes will be put to a larger use.

Librarian

Mrs. Julia D. Anderson is the full time librarian of the seminary, being assisted in this task by a group of student workers who have special qualifications for the work. Dr. S. A. Cartledge serves as faculty adviser to the librarian.

Lectures on the Thomas Smyth Foundation

Through a generous bequest of Rev. Thomas Smyth, D.D., who was for years the pastor of the Second Presbyterian Church of Charleston, South Carolina, a lectureship bearing the name of its founder was

established at Columbia Seminary in 1911. In accordance with the conditions of the bequest, some person of worthy character and distinguished for learning and ability is chosen each year by the Board and the Faculty to deliver a course of lectures on the fundamental principles of the Christian faith or on the practical tasks of the Church.

The funds bequeathed by Dr. Smyth to found this lectureship amount to $10,000, and the interest on this amount each year is used in providing for the delivery of the lectures. For more than thirty years distinguished scholars and ministers have treated a large variety of themes, doctrinal, critical, practical, archaeological, and historical.

STUDENT ACTIVITIES

Society of Missionary Inquiry

Soon after the seminary began its regular work in Columbia, the Society of Missionary Inquiry was founded for the purpose of furthering an interest in missions, both at home and abroad. The Centennial of the Society was celebrated in Atlanta, February, 1931, with appropriate addresses and a pageant presenting a century of service.

The regular chapel service of the seminary on Wednesday of each week is given over to the Society, which uses that opportunity both to bring visiting speakers on missions to the campus and to have messages delivered by members of the student body. Business meetings of the Society are also held at fixed times during the year, and a program for the promotion of devotional life on the campus is planned and carried out under the auspices of the organization. A special mission conference is ordinarily held at some time each year and a significant part of each Commencement is an address delivered before the Society of Missionary Inquiry with an offering taken for Foreign Missions. A box for voluntary offerings to Home and Foreign Missions has been placed by the Society in the lobby of Campbell Hall and presents students with a constant opportunity to contribute financially to the Gospel enterprise. A substantial amount has been received in this way.

The Society has also sponsored an aggressive Home Mission Program in the City of Atlanta and its environs. Members of that organization have been particularly active in evangelistic preaching and in house to house visitation in some of the neediest areas of the city. Other work of visiting and conducting services is carried on in county homes, prisons and prison camps; and special programs are rendered in the Sunday Schools, Young People's Societies and churches in the Atlanta area.

The Quartette

For a number of years past Columbia Seminary has been represented by excellent quartettes which have occupied a prominent place in the musical life of the institution and have rendered a variety of services. Engagements have been filled at Sunday Schools, Church services, young people's societies, Men-of-the-Church meetings, Woman's Auxiliary meetings, public schools, colleges, conventions, men's luncheon clubs, women's clubs, evangelistic meetings, hospitals. prisons, and at other places. By invitation, the quartette has rendered from time to time, acceptable programs over the radio stations of Atlanta and over several other stations in cities visited.

Members of the quartette have opportunity to form many pleasant and profitable contacts, and to render real service to the seminary. During recent years a student Choral Club has also rendered special programs upon certain occasions.

Religious Exercises

A constant endeavor is made to keep the life both of individuals and of the school as a whole upon the highest possible plane. All classes in the seminary are opened with prayer. Students and faculty members meet daily in the Chapel for a brief worship service, at which time a message is usually brought by a faculty member or by some visiting speaker. Other gatherings for worship are often conducted by the students themselves and meetings of prayer groups are held at frequent intervals.

On Tuesday evenings the faculty and the students meet in the Chapel for regular preaching services conducted by the students. Following this service the entire group retires to another room where, as a part of the student's training in homiletics and public speaking, faculty members offer constructive criticisms and suggestions as to the subject matter, composition, and method of delivery of the sermons. The satisfaction of the faculty's requirements in connection with these sermons is one of the conditions of graduation and before receiving a degree every student is expected to give evidence of his ability to prepare and deliver an acceptable sermon.

During the early weeks of each school year it is customary for a series of devotional messages to be brought to the students by some minister especially qualified for the task. This period of spiritual preparation for the year's work is crowned by a Communion Service which is conducted in the seminary Chapel. Other observances of this Sacrament are held at appropriate times during the school year. These services rightly hold the place of pre-eminence in the devotional and spiritual life of the campus. The Communion Set used in this service was presented by the late Dr. W. M. McPheeters in memory of his wife, Emma Gold Morrison McPheeters.

Training in Public Speech

From a practical viewpoint there are few, if any, aspects of the minister's equipment which are more important than the ability to speak in a pleasing and effective manner. It is vain for him to have the knowledge of libraries in his mind and the gift of a finished literary style in sermon preparation if his congregation cannot hear or understand his message when he stands in the pulpit. Increasing attention is properly being paid to this fact in the theological world of our day. The satisfactory completion of prescribed courses in public speech is one of the requirements for graduation from Columbia Seminary.

The seminary owns a high grade recording machine for the exclusive and full-time use of its Department of Public Speech. As a result of this fact it is possible to record the entire sermon of each student as he delivers his annual message before the faculty and student body. In addition to this recording, which is required for all students, it is possible to make additional records for each man from time to time as they are needed in correcting defects in speech. Experience is proving that this opportunity to hear themselves as others hear them is of great value to the students, and is helping to make them more effective preachers.

Home Mission Work

In addition to the training which results from observation of others at work, the churches of Atlanta and the surrounding country offer many and varied opportunities for mission work. The churches of the city have well organized Sunday Schools and young people's societies. The students of the seminary are expected to take an active part in the work of these church organizations.

A number of the students are engaged by the home mission committees within easy reach of Atlanta to supply home mission fields and to assist in other forms of Christian work. In this way opportunity is provided for many students to engage in supply work and other forms of religious activity, for which a reasonable remuneration is usually provided.

Atlanta Presbytery fosters a vigorous work among the colored people. This is considered one of the most important features of its work, and gives opportunity for special training in this field, which, in the South, constitutes one of our most challenging tasks and most fruitful opportunities for service.

The seminary endeavors to cooperate with the Y. M. C. A., Salvation Army, Evangelistic Clubs, and other agencies engaged in various forms of informal preaching and welfare service in shops, industrial plants, jails, and elsewhere.

Preaching by Students

Students of the Senior and Middle classes are permited to supply vacant churches, provided absence from the campus does not conflict with their seminary duties. A considerable number of small churches near Atlanta are thus supplied by members of the upper classes and real service has been rendered to the Home Mission agencies of this section in this way. Except in special cases, members of the Junior class are not permitted to undertake regular work.

Ordinarily no student should undertake regular work oftener than twice a month. Where necessity seems to require that a student engage in full time supply work, the faculty will consider each case and decide upon its merits.

Physical Culture

Any minister who does not possess a strong, healthy body is tremendously handicapped in his work and can hardly hope to measure up to the strenuous demands of the modern pastorate. The seminary, therefore, encourages all students to take regular exercise. On the campus, there are tennis courts, a volley ball court, and a baseball field. A neighboring golf course, the Forrest Hills Golf Club, allows students to play for a very small fee, and golfers find an additional advantage in the fact that the city of Atlanta has several municipal courses. Basketball is frequently played on courts, which are available to the students, and in several recent years the Seminary Five has successfully completed a strenuous schedule of games within the environs of Atlanta. The City of Atlanta also offers a splendid opportunity for competition in tennis with various schools and organizations when this is desired, and in years past the seminary has been represented by some strong teams in this sport. The fine climate of this section and the situation of the seminary makes it possible for students to engage in some form of open-air athletics practically every day.

Medical Care

The splendid hospital and medical facilities of Atlanta are readily available to students of the seminary, and this fact ensures the proper care of those who require medical attention. Several of the prominent physicians and surgeons of the city have always been willing to give their services to the student body either without charge or at rates which are greatly below those charged in ordinary practice, and in so doing have rendered great service to the seminary and to the Church.

ACADEMIC AWARDS

The Fannie Jordan Bryan Fellowships

Under the terms of the will of the late Mrs. Fannie Jordan Bryan of Columbia, South Carolina, a generous legacy was left to Columbia Theological Seminary for the establishment of fellowships. Decisions concerning the nature of these fellowships and the terms under which they are to be awarded were left to the discretion of the Faculty and the Board of Directors of the seminary which will administer the fund in such a way as to promote the best interests of the institution, to further interest in scholarship among its students, and to provide better trained leaders for the Church.

The income from the Bryan Fellowship Fund is sufficient at present to make possible the awarding of several fellowships each session, though the exact number to be given may vary from year to year. The stipends paid will be designed to meet the expenses of a year's graduate study at other leading seminaries or universities of America and of foreign countries or, in cases where this is deemed wise, at Columbia Seminary. The awards are to be made to graduates of this seminary who have attained distinction in their academic work and who show promise of outstanding usefulness in the ministry. No attempt has been made to limit the application of the fellowships to any particular fields of study, but in every instance the course to be pursued and the institution at which this is taken must be approved by the faculty.

The first award of Bryan Fellowships was made in February, 1941, and Fellows have been elected annually since that time. For the coming year Fellowships have been awarded to Mr. John Newton Ashenfelder of Atlanta, Georgia, a graduate of Wheaton College, and Mr. Elmer Lamar Wainwright of Folkston, Georgia, a graduate of Emory University.

The Alumni Fellowship Fund

The Senior Class of 1941 at Columbia Seminary, in a desire to promote the welfare of their Alma Mater and of the Church, instituted a plan whereby one or more fellowships are to be awarded annually to graduates of this institution. The members of that class have agreed to make a yearly gift to the institution for that purpose and have enlisted the support of many other alumni in this undertaking. The stipend provided will be equal to that of the Bryan Fellowships. As a result of this generosity, the Alumni Fellowship was awarded, in 1944, to Mr. Frank Alexander of Macon, Ga., a graduate of Mercer University, and in 1945 to Rev. Cliff H. McLeod of Mooresville, North Carolina, a graduate of Presbyterian College.

The Anna Church Whitner Memorial Fellowship

This fellowship was established in 1928 by the late William C. Whitner, LL.D., of Rock Hill, South Carolina, in memory of his mother, who was an earnest, consecrated and devoted Christian. The principal of the endowment provided will not permit an annual award upon this foundation but stipends providing for a year of advanced study at an approved American or European University will be made available for appointees at intervals of several years. Seven Whitner Fellows have been enabled to pursue such studies during the period since Dr. Whitner announced his donation.

Rev. Robert S. Hough, a graduate of Columbia Seminary in the class of 1936 and now pastor of the Presbyterian Church at Tarboro, North Carolina, is now engaged in graduate study upon this Fellowship.

Resident Fellowship in New Testament

This Fellowship may be awarded to any college graduate who has had such thorough preparation in Greek as to fit him for teaching work in that department and who may be enrolled as a member of any class of Columbia. The Fellow will be expected to teach regular classes in Beginners' Greek for the benefit of students who have not studied this language in college, or to do other work under the professor of New Testament.

The work required of a Fellow will not interfere with his regular studies.

Mr. Elmer Lamar Wainwright of Folkston, Georgia, a graduate of Emory University, has held the New Testament Fellowship for the past year.

Wilds Book Prize

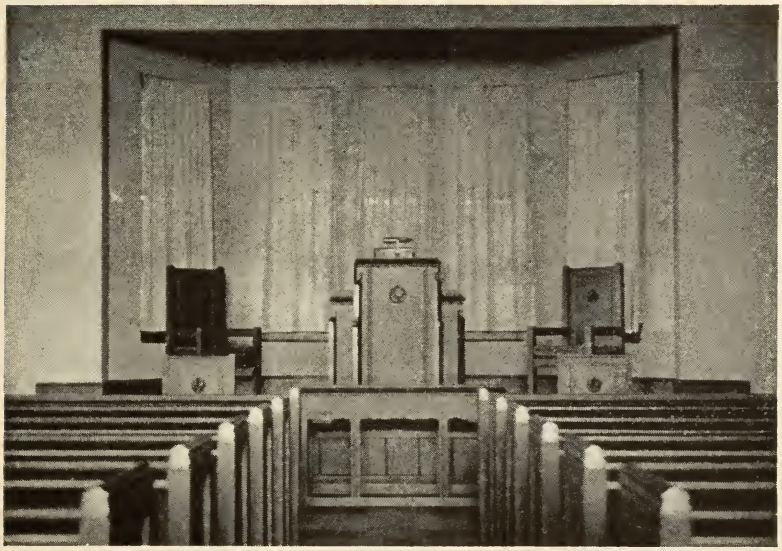
Some years ago the seminary received from Louis T. Wilds, Esq., a ruling elder of the First Presbyterian Church, Columbia, South Carolina, the sum of $500.00 to provide an annual book prize. At the close of each session the proceds of the gift are invested in books for a student elected by the faculty because of distinction in his academic work. The prize was awarded last year to Mr. Henry Clay Niles of Kosciusko, Mississippi, a graduate of Mississippi College.

EXTENSION WORK BY THE FACULTY

Since the removal of the seminary the faculty members have been engaged in Atlanta and throughout the South, in practically every form of service required of a minister. They preach; administer the sacraments for vacant churches; teach Bible classes; conduct classes

in schools of Missions, teacher training schools, and Young People's Conferences; attend other conferences of various kinds; address synods, presbyteries, Young People's Conferences, Men's Clubs and speak to almost every variety of civic and social club on a wide range of topics. A special Leadership Training conference for the Presbyterians of Greater Atlanta is conducted by the professors of the seminary in cooperation with the Religious Education Committee of Atlanta Presbytery during the winter months.

In order to be effective teachers of men who are to be preachers of the Gospel, it is essential that professors in a theological seminary should be men of a deeply evangelistic spirit and that they should not lose contact with the outside world and its needs. For this reason, it is the policy of Columbia Seminary to encourage its professors in the holding of special evangelistic services as frequently as their academic activities will permit, and practically all members of the faculty conduct one or more such meetings annually.



The Chapel

ALUMNI ASSOCIATION

The Alumni of Columbia Seminary have always constituted an intensely loyal group, and the Alumni Association is a vigorous organization which seeks to make an increasing contribution to the welfare of the institution. The annual business meeting of the Alumni Association is held as one of the principal events of Commencement week at the seminary, and it is hoped that this will increasingly be a time for the sons of the institution to return to its campus. All classes are urged to arrange for reunions every five years at this season, and the seminary will gladly cooperate in conducting correspondence and making necessary arrangements to that end. A dinner meeting of the Alumni is also held annually in connection with the meeting of the General Assembly.

For a number of years the Association has promoted an Alumni Sharing Fund through which graduates of the seminary have given to the support of the institution upon an annual basis. During the recent past the Alumni have contributed generously toward the establishment of an endowment fund as a memorial to the late President Richard T. Gillespie. The Alumni Fellowship Fund, also provided by the generosity of the seminary's graduates, is described elsewhere in this publication.

The present officers of the Association are Rev. Alton Glasure, Marietta, Georgia, President; Rev. Jack Hand, Albany, Georgia, Vice-President; and Rev. James Hazelwood, Hapeville, Georgia, Secretary and Treasurer.

SCHOLARSHIP FUNDS

One of the great needs of every theological seminary is for annual scholarships which may be awarded to needy and deserving students. Very few candidates for the ministry come from homes of large means. Many of them must of necessity exhaust their own resources in securing the four-year college training which is a prerequisite to the regular seminary course. Comparatively few of these men will ever receive large salaries in the ministry, and it is important that they should not enter upon their service handicapped by a crushing load of debt. Hence it is a matter of great importance that aid should be provided where needed. There are few, if any, ways in which a finer investment can be made for all the causes of the Church.

The establishment of endowment funds for the permanent provision of scholarship aid offers a rare opportunity to contribute to one of the most vital enterprises of the Church and at the same time to create a fitting memorial to some loved one. Some years ago $2,500.00 was named as the amount necessary to endow a full scholarship at Columbia Seminary. Any gift of as much as $500.00, when so designated, will be considered as establishing a permanent endowment for scholarship purposes, however, and will be set aside as a trust fund which will bear the name given for it by the donor. The seminary lists here with deep gratitude the names of such scholarship funds, which have already been established at this institution.

The J. Frank Alldis Scholarship	$ 562.50*
The Dr. Joseph Davis Bennett Memorial Scholarship	1,170.00
The Captain Blair Scholarship	1,666.66
The Mr. and Mrs. John T. Brantley Scholarship	3,200.00
The "Brother Bryan" Scholarship	1,576.16*
The Mary Carmichael Scholarship	2,000.00
The Habersham Clay Memorial Scholarship	2,500.00
The Rosa Scott Coleman Memorial Scholarship	500.00
The Mrs. A. V. Cooper Scholarship	1,500.00
The Decatur Woman's Auxiliary Scholarship	2,500.00
The First Presbyterian Church, Marietta, Ga., Scholarship	2,500.00
The First Presbyterian Church, Rome, Ga., Scholarship	500.00*
The J. Wilder Glover Memorial Scholarship	2,000.00
The Leroy Gresham Scholarship	3,000.00
The Harriet Tucker Hawkins Memorial Scholarship	500.00
The Lottie and Loudie Hendrick Scholarship	2,500.00
The Robert M. Hitch Scholarship	2,500.00
The Little Fritz Lee Howard Memorial Scholarship	1,000.00
The Carson Gillespie Jenkins Memorial Scholarship	1,000.00
The J. K. Livingston Scholarship	2,500.00
The Peter G. McEachern Memorial Scholarship	2,128.00
The Elizabeth McFadden McLaurin Scholarship	2,500.00
The Mr. and Mrs. S. L. McNair Memorial Scholarship	3,775.00
The Men's Bible Class Scholarship, First Presbyterian Church, Augusta, Ga.	642.50
The James H. Owens Scholarship	2,500.00
The Elizabeth Ross Parkhill Memorial Scholarship	770.00
The First Presbyterian Church, Jacksonville, Fla. The J. Davison Philips Scholarship	500.00
The Cantey Venable Reed Scholarship	3,000.00
The Reid Memorial Scholarship	2,500.00
The John G. Richards Memorial Scholarship	1,190.28
The James Russell Scholarship	1,000.00
The John Munn and Elizabeth Eccles Saunders Scholarship	2,500.00
The Thomas Harper Spencer Scholarship	2,500.00
The Leila A. Thornton Scholarship Fund	10,000.00
The Leila A. Thornton and W. A. Austell Scholarship	2,500.00
The Lawson Williams Scholarship	4,386.00
The Rev. James A. Wilson Memorial Scholarship	2,500.00
The S. R. Wynkoop Scholarship	3,000.00

* To be completed

OTHER MEMORIAL FUNDS

In the course of years Columbia Seminary has received a number of gifts or legacies which, in accordance with the instructions of the donors and with the desire of the institution, are to be maintained as perpetual memorials. These gifts are ordinarily to be maintained as permanent trust funds, the income from which is to be used in the general work of the institution, although, at the discretion of the Board of Directors, one of them may ultimately be used for building purposes. In addition to the Smyth Bequest for the Library and Lectureship Funds and to the Bryan and Anna Church Whitner Fellowship Funds which are described elsewhere, it is appropriate that special mention should be made of the following memorials:

The J. Bulow and Virginia Orme Campbell Memorial Fund	$38,520.91
The Dr. Thomas Chason Memorial Fund	10,000.00
The James M. Daniel Memorial Fund	2,500.00
The Richard Thomas Gillespie Memorial Fund	15,678.82
The C. W. Grafton Memorial Fund	1,970.00
The John King Memorial Fund	26,697.44
The Kenneth Marion Littlejohn Memorial Fund	723.75*
The T. S. and W. M. McPheeters Memorial Fund	4,500.00
The William Clark Wardlaw Memorial Fund	500.00
The Josiah James Willard Memorial Fund	1,100.00*

* Incomplete

STUDENT LOAN FUNDS

In addition to or in place of aid through scholarships, the seminary has been enabled by the generosity of its friends to make loans of varying amounts to worthy students from time to time as these are needed. The creation of such loan funds is another means by which a worthy memorial to some loved one may also be made a permanent means to the upbuilding of the Church, and the seminary would record its abiding gratitude for what its friends have done in this respect. The following loan funds have been established through the years and are now available:

The Luther H. Maxwell Loan Fund	$15,000.00
The Margaret Bensell Loan Fund	1,021.56
The Ives Loan Fund	600.00
The Kekomoisa Bryan Loan Fund	328.00
The James Bailey Magruder, Senior and Junior, Loan Fund	300.00
The J. Blanton Belk Loan Fund	150.00
The Naomi Mitchell Simons Memorial Loan Fund	150.00

DEGREES AWARDED 1944

MASTER OF THEOLOGY

William James Hazelwood — A.B., Presbyterian College
Hapeville, Ga. — B.D., Columbia Theological Seminary

Lycurgus Alexander McCutchen — B.S., Howard College
Forest Park, Ga. — B.D., Columbia Theological Seminary

BACHELOR OF DIVINITY

John Frank Alexander — A.B., Mercer University
Macon, Ga. — Macon Presbytery

Francis Sidney Anderson — A.B., Hampden-Sydney College
Farmville, Va. — West Hanover Presbytery

Harry Franklin Barnett — A.B., Davidson College
Huntersville, N. C. — Mecklenburg Presbytery

Fred LeRoy Bremer — A.B., University of Florida
Jacksonville, Fla. — St. Johns Presbytery

Harold Heuszel Cummings — A.B., Arkansas College
Mountain View, Mo. — Arkansas Presbytery

Fred Jasper Harmon — A.B., Presbyterian College
Kinards, S. C. — South Carolina Presbytery

Carl Walter Herrick — A.B., Columbia Bible College
Syracuse, N. Y. — Augusta Presbytery

George Harbin Kirker, Jr. — A.B., Mississippi Southern College
Marion Junction, Ala. — Tuscaloosa Presbytery

Eli Osborne McKay — A.B., University of Florida
Ocala, Ala. — Suwannee Presbytery

John Melvin Magee — A.B., Maryville College
Mize, Miss. — Meridian Presbytery

Edward Henderson Overcash — A.B., Presbyterian College
Charlotte, N. C. — Mecklenburg Presbytery

Carl Clifford Phillips — A.B., King College
Taylor, Miss. — North Mississippi Presbytery

Eugene Wilder Reid — A.B., Maryville College
Cuba, Ala. — Tuscaloosa Presbytery

Richard LeRoy Scoggins — A.B., Toccoa Falls Institute
Columbia, S. C. — Athens Presbytery

James Preston Fant Stevenson — A.B., College of Ozarks
Fort Smith, Ark. — Washburn Presbytery

John Espy Watts, Jr. — A.B., Baylor University
Rusk, Texas — Fort Worth Presbytery

Ernest McKinley Weaver — A.B., University of South Carolina
Columbia, S. C. — Congaree Presbytery

Frederick William Widmer — A.B., Wheaton College
Syracuse, N. Y. — Atlanta Presbytery

CERTIFICATE OF GRADUATION

Thomas Mitchell Howze — Alabama Polytechnique Institute
Marion, Ala. — Birmingham Presbtery

MASTER OF ARTS IN BIBLICAL EDUCATION

Mrs. Grace K. Ramsay — A.B., Winthrop College
Statesville, N. C.

Miss Luretta I. Trumbull — A.B., Blue Mountain College
Lawrence, Mass. — M.A., Acadia University
Th.B., Gordon College of Theology and Missions

ROLL OF STUDENTS 1944–1945

GRADUATE STUDENTS

Rev. Francis Sidney Anderson Atlanta, Ga.	A.B., Hampden-Sydney College B.D., Columbia Theological Seminary
Rev. Bonneau Harris Dickson Atlanta, Ga.	A.B., Presbyterian College B.D., Columbia Theological Seminary
Rev. Bratton Herman Dillard Cartersville, Ga.	A.B., Columbia Bible College B.D., Columbia Theological Seminary
Rev. Reginald Shaw Lowe Winona, Miss.	A.B., Millsaps College B.D., Columbia Theological Seminary
Rev. Richard LeRoy Scoggins Decatur, Ga.	A.B., Toccoa Falls Institute B.D., Columbia Theological Seminary
Rev. Robert Luther Torrence Orlando, Fla.	A.B., Davidson College B.D., Union Theological Seminary
Rev. Harold Layton White Americus, Ga.	A.B., M.A., Austin College B.D., Columbia Theological Seminary

SENIOR CLASS

John Newton Ashenfelder Philadelphia, Pa.	A.B., Wheaton College Atlanta Presbytery
William Henry Beckmann Decatur, Ga.	Emory University Georgia Evening College Atlanta Presbytery
William Henry Benchoff Greenville, S. C.	A.B., Columbia Bible College Enoree Presbytery
John Lester Edwards Menlo, Ga.	A.B., Bob Jones College Cherokee Presbytery
Clarence Woodrow Frerking Chattanooga, Tenn.	A.B., Columbia Bible College Knoxville Presbytery
Henry Clay Niles Kosciusko, Miss.	A.B., Mississippi College Central Mississippi Presbytery
James Phillips Noble Learned, Miss.	A.B., King College Central Mississippi Presbytery
John Dwight Nysewander Wabash, Ind.	A.B., Butler University Asbury Theological Seminary (Methodist)
LeRoy Clark Obert Ensley, Ala.	Maryville College Birmingham Presbytery
George Reed Stuart, Jr. Chattanooga, Tenn.	A.B., Columbia Bible College Knoxville Presbytery
Walter Hugh Styles Paint Gap, N. C.	A.B., Toccoa Falls Institute Athens Presbytery
Hubert Vance Taylor Atlanta, Ga.	A.B., LaFayette College B.Mus., Westminster Choir College
Elmer Lamar Wainwright Folkston, Ga.	A.B., Emory University Southwest Georgia Presbytery

Thomas White ..... B.S.A., University of Georgia
Savannah, Ga. Savannah Presbytery

Olin Marsh Whitener ..... Davidson College
Monroe, N. C. Mecklenburg Presbytery

Donald Eugene Williams ..... A.B., Columbia Bible College
Black Mountain, N. C. Asheville Presbytery

MIDDLE CLASS

Wiliam Woodrow Bagby ..... A.B., Millsaps College
Jackson, Miss. Meridian Presbytery

Edwin Charles Brasington ..... A.B., Bob Jones College
Bennettsville, S. C. Pee Dee Presbytery

Richard August Braun ..... A.B., Texas Christian University
Syracuse, N. Y. Syracuse Presbytery

Charles Holliday Brown ..... Columbia Bible College
Statesville, N. C. Enoree Presbytery

Wilds Scott DuBose, Jr. ..... B.S., State Teachers College (Alabama)
Avondale Estates, Ga. Candler School of Theology
Atlanta Presbytery

John Love Fain, Jr. ..... Davidson College
Statesville, N. C. Florida Presbytery

Robert Miller Hart ..... A.B., Davidson College
Talladega, Ala. North Alabama Presbytery

Wade Prichard Huie, Jr. ..... A.B., Emory University
Elberton, Ga. Athens Presbytery

Frank Bradford O'Leary, Jr. ..... A.B., Tulane University
New Orleans, La. New Orleans Presbytery

Lyle Warren Peterson ..... A.B., Wheaton College
Carney, Mich. Orange Presbytery

James Clyde Plexico, Jr. ..... B.S., Asheville College
Asheville, N. C. Asheville Presbytery

Jack Pendleton Powell ..... A.B., Austin College
Texarkana, Texas Paris Presbytery

Richard Palmer Robertson ..... A.B., Wheaton College
Houston, Texas Pine Bluff Presbytery

James McConkey Robinson * ..... Davidson College
Decatur, Ga. Atlanta Presbytery

Samuel Edwin Sapp ..... A.B., Maryville College
Macon, Ga. Macon Presbytery

Robert Gnann Schwanebeck ..... A.B., Presbyterian College
Savannah, Ga. Savannah Presbytery

Warren Fred Thuston ..... A.B., King College
Fort Smith, Ark. Holston Presbytery

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* College degree to be earned before completion of seminary course

JUNIOR CLASS

Gabriel Abdullah * Jacksonville, Fla.		University of Florida Suwannee Presbytery
John Henry Bogie Iowa, La.	A.B.,	Southwestern Louisiana Institute Louisiana Presbytery
Daniel Adonis Bowers ** Toccoa, Ga.	A.B.,	Toccoa Falls Institute Athens Presbytery
Charles Redden Butler, Jr. Lynchburg, Va.	A.B.,	Lynchburg College Candler School of Theology Atlanta Presbytery
John Watson Craven * Newland, N. C.		Hampden-Sydney College Holston Presbytery
Henry Albert Erion * Eufaula, Ala.		University of Nebraska East Alabama Presbytery
Joseph Harlan Gilmore, Jr. Atlanta, Ga.	A.B.,	Presbyterian College Atlanta Presbytery
Owen Brown Gumm Pittsburgh, Pa.		Columbia Bible College Holston Presbytery
Thomas Oscar Hall, Jr. Conway, S. C.	A.B.,	Hampden-Sydney College (Baptist)
Denny Monte Hill Fairforest, S. C.		Clemson College Enoree Presbytery
Frederick William Ingle ** Greenville, S. C.	A.B.,	Columbia Bible College Enoree Presbytery
Loren Eugene Jordan Hampton, Ga.	A.B.,	Erskine College Atlanta Presbytery
James Holcomb Mulholland * West Orange, N. J.		Texas Christian University
John Lowrance Newton Gainesville, Ga.	B.S.,	Davidson College North Alabama Presbytery
Elmer Parker Nichols Reidsville, N. C.		Davidson College Orange Presbytery
Eugene Moss Robertson College Park, Ga.	A.B.,	Oglethorpe University (Baptist)
Paul Blake Smith Orlando, Fla.	A.B.,	Maryville College St. Johns Presbytery
William Thomas Wing, Jr. Jacksonville, Fla	B.S.,	Wheaton College Florida Presbytery

SPECIAL STUDENTS

William M. Irwin Orlando, Fla.	(Methodist)
Theodore Wesley Jennings Micanopy, Fla.	University of Florida (Methodist)
Horace McLeod Atlanta, Ga.	(Baptist)
John Ansley Nolan Avondale Estates, Ga.	Mercer University (Baptist)
David Reviere Pickern Atlanta, Ga.	(Baptist)

STUDENTS IN BIBLE TRAINING COURSE

Mrs. George T. Duncan McDonough, Ga.	A.B., University of Georgia
Mrs. J. Davison Philips Atlantic Beach, Fla.	A.B., Agnes Scott College

* College degree to be earned before completion of seminary course

** Liberal arts college degree to be earned before completion of seminary course

Lecturers on the Thomas Smyth Foundation

1911 Francis Landey Patton, D.D., LL.D., Princeton, New Jersey. Subject: The Theistic View of the World.

1912 Casper Rene Gregory, D.D., LL.D., University of Leipsic, Germany. Subject: Theological Movements in Germany During the Nineteenth Century.

1913 Robert E. Speer, LL.D., New York City. Subject: Some Missionary Problems Illustrated in the Lives of Great Missionary Leaders.

1914 Robert A. Webb, D.D., LL.D., Louisville, Kentucky. Subject: The Doctrine of the Christian Hope.

1915 William Hoge Marquess, D.D., LL.D., New York City. Subject: The Period from Abraham to Joshua as Illustrated by the Results of Archaeological Discovery.

1916 J. Campbell White, A.M., LL.D., Wooster, Ohio. Subject: Missions and Leadership.

1917 W. S. Plummer Bryan, D.D., Chicago, Illinois. Subject: The Grace of God.

1918 Benjamin B. Warfield, D.D., LL.D., Princeton, New Jersey. Subject: Counterfeit Miracles.

1919 Francis Landey Patton, D.D., LL.D., Princeton, New Jersey. Subject: Christianity and the Modern Man.

1920 A. H. McKinney, D.D., New York City. Subject: Guiding Girls to Christian Womanhood.

1921 Louis Matthews Sweet, S.T.D., Ph.D., New York. Subject: The Origin and Destiny of Man in the Light of Scripture and Modern Thought.

1923 J. Sprole Lyons, D.D., LL.D., Alanta, Georgia; L. E. McNair, D.D., Jacksonville, Florida; W. McF. Alexander, D.D., New Orleans, Louisiana; J. B. Hutton, D.D., Jackson Mississippi; James I. Vance, D.D., Nashville, Tennessee; Dunbar H. Ogden, D.D., Mobile, Alabama. Subject: The Task of the Preacher.

1924 Egbert W. Smith, D.D., Nashville, Tennessee. Subject: The Call of the Mission Field.

1925 A. M. Fraser, D.D., Staunton, Virginia. Subject: Church Unity.

1926 Samuel L. Morris, D.D., Atlanta, Georgia: Subject: The Fact of Christianity.

1927 J. Gresham Machen, D.D., Princeton, New Jersey. Subject: The Virgin Birth.

1928 Charles R. Erdman, D.D., Princeton, New Jersey. Subject: The Life of D. L. Moody.

1929 William T. Ellis, Swarthmore, Pennsylvania. Subject: Explorations and Adventures in Bible Lands.

1930 Wm. C. Covert, D.D., LL.D., Philadelphia, Pennsylvania. Subject: Worship and Spiritual Culture.

1931 W. P. Paterson, D.D., LL.D., Edinburgh, Scotland. Subject: The Christian Interpretation of History.

1932 Melvin Grove Kyle, D.D., LL.D., Louisville, Kentucky. Subject: In the Footsteps of Bible Characters.

1933 W. Taliaferro Thompson, D.D. Subject: The Psychology of Christian Growth.

1934 Fraser Hood, Ph.D., Litt.D., Davidson, North Carolina. Subject: The Christian's Faith.

1935 Samuel M. Zwemer, D.D., Princeton, New Jersey. Subject: The Origin of Religion.

1936 Cornelius Van Til, Ph.D., Philadelphia, Pennsylvania. Subject: God and Human Knowledge.

1938 J. Sprole Lyons, D.D., LL.D., Atlanta, Georgia. Subject: Expository Preaching.

1939 Clarence E. Macartney, D.D., Litt.D., Pittsburgh, Pennsylvania. Subject: Kings of the American Pulpit.

1940 George Lang, D.D., LL.D., Tuscaloosa, Alabama. Subject: The Elements of a Challenging Religion.

1941 William D. Chamberlain, Ph.D., D.D., Louisville, Kentucky. The New Testament Idea of Repentance.

1942 Benjamin Rice Lacy, Jr., D.D., LL.D., Richmond, Virginia. Subject: The Influence of Revivals upon the Southern Presbyterian Church.

1943 Frederick W. Loetscher, D.D., Princeton, New Jersey. Subject: Landmarks in our Evangelical Tradition.

1944 Robert F. Gribble, D.D., Austin, Texas. Subject: The Old Testament in the Christian Church.

1945 C. Darby Fulton, D.D., Nashville, Tennessee. Subject: Missions in the World Conflict.

Special Lecturers

Rev. Stuart Nye Hutchison, D.D.---Pittsburgh, Pennsylvania
Rev. E. Stanley Jones, D.D.---India
Rev. James L. Fowle, D.D.---Chattanooga, Tennessee
Rev. Charles L. King, D.D.---Houston, Texas
Chaplain John Melton---U. S. Navy
Rev. Joseph H. Spooner---Belgian Congo
Rev. W. T. McElroy, D.D.---Louisville, Kentucky
Rev. P. Frank Price, D.D.---Florence, South Carolina
Chaplain Eugene Alexander---U. S. Army
Rev. Peter Marshall, D.D.---Washington, D. C.
Rev. Alton H. Glasure---Marietta, Georgia
Rev. W. A. Linton---Nashville, Tennessee
Rev. Bonneau H. Dickson---Atlanta, Georgia
Rev. B. C. Kerr---Decatur, Georgia
Rev. John D. Henderson---Spartanburg, South Carolina
Rev. Robert D. Earnest---Villa Rica, Georgia
Rev. W. Frank McElroy, D.D.---Belgian Congo
Rev. J. G. Kirckhoff---Atlanta, Georgia
Rev. Sidney A. Gates, Ph.D.---Atlanta, Georgia
Rev. C. Darby Fulton, D.D.---Nashville, Tennessee
Rev. Arthur W. Hewitt, D.D.---Northfield, Vermont
Rev. Oswald T. Allis, D.D.---Philadelphia, Pennsylvania
Rev. Wallace M. Alston, D.D.---Atlanta, Georgia
Rev. Harry J. Hager, D.D.---Chicago, Illinois
Chaplain John Rhodes---U. S. Army
Rev. Wilds Scott DuBose, Sr.---Avondale Estates, Georgia
Rev. Marc C. Weersing---Decatur, Georgia
Rev. Stuart R. Oglesby, D.D.---Atlanta, Georgia
Rev. Wm. V. Gardner, D.D.---Atlanta, Georgia
Rev. E. T. Wilson---Atlanta, Georgia
Rev. S. Hugh Bradley, Th.D.---Decatur, Georgia
Rev. Vernon S. Broyles, Th.D.---Atlanta, Georgia
Rev. F. C. Talmadge, D.D.---Decatur, Georgia
Rev. Frederick Bronkema, D.D.---Dubuque, Iowa
Rev. Richard T. Gillespie---Nashville, Tennessee
Rev. R. O. Flinn, D. D.---Atlanta, Georgia

INDEX

Academic Awards 49, 50
Accreditation 11
Admission and Graduation 15
Alumni Association 52
Application for Admission
Last page of catalogue 63

Bequests—Inside back cover
Bible Training Course 24, 25
Board 18
Board of Directors 5

Calendar 3, 4
Certificates 24
College Preparation 15, 16
Columbia's Territory 14, 15
Courses of Study:
General Statement 28
Group I
Biblical Theology 28, 34
Group II
Historical Theology 34, 35
Group III
Systematic Theology 35, 37
Group IV
Practical Theology 37, 40
Cultural Advantages 13

Degrees 17
Outline of Courses of
B.D. Degree 22
Requirements for
Th.M. Degree 23, 24
Degrees Awarded in 1944 55
Directions for Reaching
Seminary 12, 13

English Course 24
Examinations 25
Expenses 18, 19
Extension Work by Faculty 50, 51

Faculty 7, 8
Fellowships 49, 50
Fannie Jordan Bryan
Fellowships 49
Alumni Fellowships 49
Anna Church Whitner
Fellowship 50
Resident Fellowship 50
Field Work 27
Financial Aid 20, 21

Historic Columbia 9, 10
Home Mission Work 47

Instruction 10, 11

Lectures on Thomas Smyth
Foundation 59, 60
Lecturers, Special 61
Library 44
Loans to Candidates 20

Medical Care 48
Memorial Funds 54

Navy V-12 Unit 16

Officers of Administration 6
Opportunities for Observing
Religious Work 14

Pledge 17
Physical Culture 48
Preaching by Students 48
Pre-Seminary Curriculum 43
Public Speech 47

Quartette 46

Refresher Courses for
Chaplains 41, 42
Religious Exercises 46
Reports to Presbyteries 17
Roll of Students 56, 58

Schedule 22, 26, 27
Scholarships Funds 52, 53
Scholarships 20, 21
Self Help 21
Seminary, The 9, 10
Smyth Lectureship 44
Smyth Library Fund 44
Society of Missionary Inquiry 45
Student Activities 45, 48
Students from Other
Seminaries 16
Student Loan Funds 54

Textbooks 19
Theological Internships 18

University Center 13

Wilds Book Prize 50

APPLICATION FOR ADMISSION

Name in full_____

Home address_____

Present address_____

Are you under care of Presbytery?_____If so, which?_____

Schools attended	Years	Graduate?	Degree

How many years have you taken Greek?_____Where?_____

What Greek works have you read?_____

_____Average grade_____

Your pastor's name and address_____

Date of birth_____Place of birth_____

Are you married?_____Have you any children?_____

Are you willing to subscribe to the following pledge?_____

"Deeply impressed with a sense of the importance of improving in knowledge, prudence and piety, in my preparation for the Gospel ministry, I solemnly promise, in a reliance on divine grace, if admitted as a student, that I will faithfully and diligently attend on all the instructions of this seminary, and that I will conscientiously and vigilantly observe all the rules and regulations specified in the plan for its instruction and government, so far as the same relates to the students, and that I will obey all the lawful requisitions, and readily yield to all the wholesome admonitions of the professors and directors of the seminary while I shall continue a member of it."

Signature_____

Note: This application may be accompanied by a letter setting forth any additional facts.

BEQUESTS TO THE SEMINARY

One of the greatest possibilities for the more adequate support of our Church's institutions lies in the writing of wills by its members which will make provision for gifts to Christian Education. It is not necessary that such legacies should be large in size. If a sufficiently large number of individuals would leave small amounts to be invested for the Christian enterprise every need could be met.

Columbia Seminary earnestly requests the interest of its friends in this form of giving. Many of these could include it in their own wills. Others might interest their acquaintances in this opportunity to link themselves with a work which will be eternal in its results. Every such legacy will help. The President of the seminary will welcome the opportunity to confer with any who may be interested and to advise as to the specific purposes for which such funds may best be designated.

The following form of bequest is suggested:

I hereby give and bequeath to Columbia Theological Seminary, situated in Decatur, Georgia, the sum of_____(or the following real or personal property) to be use for the purpose of said seminary (or in such manner as is set forth herewith).